

The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, OCTOBER 5, 1901.

No. 23

APR 09 1991

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Through An Error

A former advertisement was repeated in **THE LIVING CHURCH** of Sept. 21st. It should have read as follows.

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The Church at Work

MISSIONARY.

THE REV. JAMES H. VAN BUREN, one of the missionaries of the Church in Porto Rico, is now in the United States, and during the month of October will be in the Middle West speaking on behalf of the Church's work in the Island in general, and in the capital city of San Juan in particular. In addition to sermons and addresses, Mr. Van Buren will deliver lectures upon mission work in Porto Rico, illustrated by stereopticon views. Some of the appointments he expects to fill are: October 6th, Calvary Church, Pittsburgh; October 13th, Christ Church Cathedral, Louisville; October 20th, St. James' Church, Chicago, St. Paul's Church, Chicago.

ARKANSAS.

WM MONTGOMERY BROWN, D. D., Bishop.

ON THE DEPARTURE of the Rev. Chas. H. Lockwood of St. John's Church, Helena, for the General Convention, his congregation presented him with a purse sufficient to defray all expenses of the trip.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D. D., LL. D., L. H. D., Bishop.

Cazenovia Items.

A TABLET in memory of the late Rev. A. P. Smith, D. D., has been placed in St. Peter's Church, Cazenovia. Dr. Smith was rector of St. Peter's for 33 years. Miss Amanda Dows, a prominent Churchwoman of the Diocese, and one of the pioneer Church women of California, died in Cazenovia, Sept. 22nd.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D. D., D. C. L., Bishop.

Improvements at Harrisburg—Bell Cracked at York.

ON THE 16th Sunday after Trinity, the enlarged chancel at St. Stephen's Church, Harrisburg (the Rev. Ernest Frederic Smith, rector), was used for the first time; but the consecration will not take place until the visitation of the Bishop, on Sunday, November 10th. The east wall of the church, containing the Burnside memorial window, presented in 1894, was moved back nine feet, thereby giving much needed room for the officiating clergy. The walls of the sanctuary have been decorated as before. The name of the person by whose generosity the chancel has been enlarged has not been made known; a simple brass plate contains the following: "The chancel was enlarged to the Greater Glory of God and as a Thank-offering for His Mercies by a Parishioner, 1901." In connection with the opening of the chancel, which has been under construction for the last two months, a number of memorials have been presented. A beautiful reredos of black walnut, to correspond with the handsomely carved altar (the Berg-haus memorial, presented in 1894), stands under the east window and has three panels. The panel on the north side of the cross contains the figure of St. Stephen, that on the south, St. Michael. In order to raise the altar-cross, a pedestal of polished brass, having on the front a medallion containing a representation of the *Agnus Dei*, has been made. The reredos is the gift of Mrs. A. Wilson Norris in memory of her son, Capt. A. Wilson Norris, Jr. The following inscription is cut in the lower part: "To the Glory of God, and in loving memory of Alexander Wilson Norris. Born June 6, 1872. Died January 16, 1899. I believe in the Communion of Saints."

In the north wall a beautiful stained glass window has been placed by Mrs. Walter S. Stenger, of this city, and her sister, Miss Williams, of Philadelphia, as a memorial to their father, Ryneal Williams, Jr., of Philadelphia. It represents the Madonna and Child, following in its general design the

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Bodenhauser Madonna. In the lower part is the inscription: "To the Glory of God, and in memory of Rynear Williams, Jr., December 4, 1900. Make him to be numbered with Thy Saints in Glory everlasting."

Beneath this window is an admirably designed Bishop's chair of black walnut, with purple-covered seat, the gift of Mrs. William H. Egle, and her daughters, Mrs. Robert Holmes and Miss Katharine I. Egle. In the back, beneath a mitre, is carved: "To the Glory of God, and in loving memory of William Henry Egle, M.D., for sixteen years Warden of St. Stephen's Church. Born September 17, 1830. Died February 19, 1901. Make him to be numbered with Thy Saints in Glory everlasting."

Opposite the Bishop's chair is the credence, also of black walnut, having the *Chi Rho*, and *Alpha* and *Omega* carved in the back of the upper part, which is surmounted by a small cross. It is the gift of Mrs. Robert A. Lamberton as a memorial of her sister, Mrs. H. Stanley Goodwin of South Bethlehem, Pa., and in it is cut: "To the dear memory of Elizabeth F. Goodwin. Entered into life Aug. 26, 1899. A. B. L."

The Angell and Connor memorial stalls, presented in 1900, have been placed by the credence. Two electric light standards, nine feet in height, each holding seven lights, stand at the front corners of the altar place. On them is engraved: "In loving memory of William Buehler Lamberton. Entered into life July 5, 1901. A. B. L., J. M. L., R. H., and N. L. W." These were presented by Mr. Lamberton's immediate family, Mrs. Robert A. Lamberton and James M. Lamberton, Esq., of this city, and Mr. and Mrs. Rollin H. Wilbur, of South Bethlehem, Pa. A heavily embroidered super-frontal of crimson damask silk, is the gift of Mrs. Edward Eddy, of Denver, Colo. The new crimson rugs for the chancel were given by the rector. New choir stalls of beautiful design and made of white walnut, are a great addition, and are a memorial to the late greatly beloved rector, Dr. Angell. On a brass plate is the following: "These Choir Stalls have been erected to the Glory of God, and in loving memory of Thomas Barham Angell, D.D., Rector of this Parish A. D. 1888-1900."

In the whole chancel electric lights have been installed, being the gift of Mr. William H. Hammond, in memory of his mother, Mrs. H. Stanley Goodwin. All the work has been admirably executed after the designs and under the direction of R. Geissler, the well-known Church furnisher, of New York.

AN HISTORIC BELL, hung from the belfry of St. John's Church, York, was cracked through its entire length in an attempt to toll it on the occasion of the death of President McKinley. The bell was brought from England as a gift to St. John's Church in 1774, being given by Queen Caroline, sister of George III. of England, and wife of the King of Denmark. There being no belfry connected with the church, the bell was deposited on the pavement, where it remained some time, and was afterwards hung in the court house tower, where it remained until the building was torn down. When the news of the Declaration of Independence was brought to York, James Smith (a signer of the Declaration), Archibald McLean, and others, hoisted the bell to the court house tower or cupola, and by them it was used to ring out the glad tidings far and wide. When profane hands, in 1841, demolished this temple of liberty, the bell was removed to the belfry of St. John's Church.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Lecture by Rev. Chas. Scadding—Growth of the Diocese—Kenwood—Diocesan Notes. "SOME CATHEDRALS and Churches of France," was the subject of a lecture re- (Continued on page 781.)

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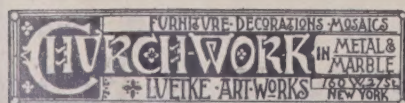
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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, OCTOBER 5, 1901.

No. 22

Notes From a Belfry.

MY DEAR LIVING CHURCH:—One of the most striking qualities of our national sorrow over the bier of William McKinley has been the triumph of patriotism over party spirit. Partisanship is very strong with the mass of the people, although it is not an unmixed evil, for the vigilance of opposition tends to repress corruption; but wholesome vigilance does not justify blind prejudice and unreasonable animosity. Of that there is always more than enough. But our sore calamity at the hands of incarnate hate has shown how the love of fatherland can rise above the narrowness of political sectarianism. In the ordinary run of events, great emotions seem to be dead; but they are only quiescent, and spring into great expression at the call of a great emergency. The unanimity of grief which the country has shown bears witness that we are indeed one people.

I HAVE READ many personal tributes, but not one has struck me as so simple, heartfelt, and manly as that of Secretary Gage. Now Mr. Gage is a financier, for long years a banker; a business which does not foster effusiveness or sentiment; but this tribute reveals him as a man of large heart as well as clear discernment:

"It seems like mockery to attempt to eulogize him. No words can carry from one mind to another a proper understanding of that unique personality. He himself must be his best interpreter. His acts, his utterances, with their indescribable charm, have made him known to the American people. Through this they understand and appreciate him. In their hearts can be found the love and the gratitude which his unselfish, untiring, and affectionate devotion to his country justly inspire. If I speak of him it must be simply and without exaggeration. In an active life, extending now over a long period, I have met many men of superior powers and manifold graces, but after nearly five years of close association with this man and a constant study of his mental and moral characteristics, I have come to regard him in the combined qualities which make a man truly great as the superior of all the men I have ever known. In his death our people are indeed stricken with the most grievous loss."

THERE ARE some who shrink from acts of spiritual adoration addressed to our Lord when He is present with them under the forms or veils of bread and wine. Of course the underlying reason is a dread of abuse, but a well-ordered judgment ought not to regard the accident of abuse as a justification of disuse. Is this shrinking an unconscious effect of the Arian germs with which the atmosphere is charged now, or does it get its rise in ineradicable hereditary prejudice against Rome? I do not share this recoil from the truth, nor am I able to discover any reasons sufficiently strong to justify it either in the Scriptures or in the Prayer Book. And it seems to me that they who decline to worship when they approach the altar ought (to be consistent with themselves) to decline at the same time and in the same place all other spiritual acts. What is it which makes adoration improper which does not make repentance improper? Why should any one be timorous about the worship of Christ, and not timorous about prayer to Him? Prayer is a prominent feature of all worship, and do we not pray to Him as we receive Him, and in praying do we not ascribe to Him the same divine honors which we offer to the other Persons of the Adorable Trinity?—"Through Jesus Christ our Lord to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen." If this is not eucharistic adoration, then language has lost its power of expression. Praise is also a means of worship. In the Divine Liturgy the Church does not scruple to offer the same praise to Christ which is offered to the Father

and the Spirit, as in the *Gloria in Excelsis*. In one of the Communion hymns of the old Hymnal, which for some inscrutable reason does not appear in our present one, we read:

"To Jesus our exalted Lord,
That Name in heaven and earth adored,
Fain would our hearts and voices raise
A cheerful song of sacred praise."

Then in the third and fourth verses were these adoring words:

"Yet whilst around His Board we meet
And worship at His sacred feet,
O, let our warm affections move
In glad returns of grateful love."

"Yes; Lord, we love and we adore,
But long to know and love Thee more;
And whilst we taste the bread and wine,
Desire to feed on joys divine."

Wherever our Lord is, there He is to be worshipped, for the same reason that wherever He is, there He is to be loved and praised and prayed to. It is not enough to rejoin that reception is all that the words of institution authorize. If "Take, eat;" "Drink ye all of it;" "Do this in remembrance of Me;"—if the command to receive excludes adoration, then it excludes praise, prayer, confession, contrition, love, and every other spiritual act not distinctly specified. But this is the *reductio ad absurdum*.

RECENT foreign papers give accounts of the work of French excavators at Delphi. They have laid bare the Stadium, for races and other athletic exercises, which the Greeks hewed from the rocks and provided with stands for spectators. The cost of the undertaking has been found engraved on stone, with all the items drawn out. In order that the foot races should be fair, hollows were made in the rock where the contestants had to keep their feet until the signal was given. In connection with this Stadium a new god has been discovered, whose name was Eudromos, or "Happy Race." His temple was found to be on one side of the big triumphal portal through which processions entered the Stadium. An inscription states that wine must not be taken inside his temple. As the contestants probably sacrificed in this temple to Eudromos in hope of a happy outcome of the race, the prohibition of wine may mean that the bad effects of stimulants on athletes was recognized 500 years before Christ. It is interesting to note that among modern athletes there is a happy survival of ancient prohibition, but the temple seems to have dropped out. Why should the athletics of the twentieth century stop short of the divine idea? Why is racing associated with every form of immorality?

THE QUESTION of mitigating the rule of the Brotherhood of St. Andrew is under consideration. It seems like blotting out the stars of our country's flag. Everything must be revised nowadays except the spirit of compromise and concession to the world. Is this primitive Christianity? One of the Diocesan papers says:

"In our opinion the most important forward movement is the proposition to change the Rule of Service, to come up at the next convention. There are not many men who fulfill to the letter the present Rule; and it is entirely demoralizing for a man to pledge himself to do a thing which he fails to do every week."

Is it, let me add, entirely demoralizing for a man to pledge himself to keep the vows of Baptism which he fails to do every

week? And must we proceed now to revise the vow of Confirmation?

"Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name at your Baptism; ratifying and confirming the same, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?"

"I do."

Now we all know that the number of the confirmed is small who do not more or less fail to keep that vow every week. What then? Why, the Bishop does not say that it is entirely demoralizing for a man to take this vow, but he does say, "Our help is in the Name of the Lord!"

Let Brotherhood men put their trust in God, and refuse to debase refined gold with an alloy of brass.

A MAN in a belfry is not presumed to hear everything, but these little witticisms (founded on fact) have floated up to me:

(1) *Boy*.—Mother, may I ride on the merry-go-round?

Mother.—Why, my son, you said it made you sick.

Boy.—So it does; but I like it. Let me ride, and I will say nothing about being sick—just like the Christian Science people.

(2) *Priest* (catechizing).—Now children, what is the meaning of those letters you see on the altar cloth—I. H. S.?

Girl.—Please, sir, I know—"I hate Satan."

(3) *Two Presbyterians* (in Trinity Church, Pittsburgh, just after it was built, largely by the benefaction of the late John H. Shoenberger):

"What does 'I.H.S.' in that window mean?"

"Why, it means 'John H. Shoenberger,' of course!"

(4) *Parishioner*.—What advice would you give me with regard to fasting?

Priest.—Fast and say nothing about it.

ANOTHER.

LONDON LETTER.

LONDON, September 17, 1901.

THE King has been pleased to approve the appointment of the Rev. Canon Hoskyns, vicar of Bolton-le-Moors, and Rural Dean of North Bolton, Lancashire, to be the first Bishop Suffragan of Burnley, in the Diocese of Manchester. He will also now be the rector of Burnley, as the creation of the Bishopric results from the resignation of the rectory by Canon Parker. The Bishop-designate, who is a Cambridge man, was ordained priest in 1875, and eleven years later, after holding several assistant curacies, became rector of St. Dunstan's, Stepney. In 1896 he left London for his Lancashire vicarage, a living in the gift of the Bishop of Manchester, who also appointed him in 1899 an Honorary Canon of his Cathedral. The name of Canon Hoskyns was believed to have been the second one submitted to the Crown by the present Bishop of London for the vacancy in the Suffragan Bishopric of Stepney.

At a public meeting held by the disobedient children of John Wesley at St. James' Hall, in connection with their recent Conference in London, Mr. Perks, M.P., who was chairman, declared that "two great changes" would have to take place before they could "entertain" the Bishop of London's proposal for their return to the Church. First, the Bishops would have to be "disendowed and disestablished," while the other change must be that the Church of England would have to "become again a Protestant Reformed Church." Well, as to the first *sine qua non*, it is quite possible to conceive of Disestablishment and Disendowment as practical issues; but in regard to the other requisite condition, it is surely beyond the enlightened wit of man to comprehend how the Church of England can "become again" what she never was in her essential constitutional system. She has always claimed to be the Catholic Church in England, but never has she even claimed to be "a Protestant Reformed Church."

The latest judgment proceeding from the Consistory Court of Carlisle is hardly calculated to shed lustre upon its archives. The Chancellor, Archdeacon Prescott, had before him an application filed by the Rev. Austin Slack, vicar of Beetham, and the Churchwardens, for leave to erect a stained-glass memorial window in the parish church; the titles of the pictorial designs being "St. Anne instructeth her daughter Mary" (rather unhappily phrased), and "Holy Hannah teacheth her son Samuel to pray." A faculty was granted for the window, but only on condition that the two (innocent) titles were erased. In regard to the former subject portrayed—so familiar to all who know

Father Osborne's beautifully illustrated little book, *The Children's Faith*—the Chancellor, while the case was *sub judice*, observed that St. Anne was "a purely mythical person, and quite unknown to the Church of England, except that her name appeared in the Calendar to mark a certain day"; and, when giving judgment, said that it "must not be supposed that the Church of England thus gave her sanction to every name and incident which was mentioned in the Calendar." Now, what right has an official of the Church of England to put such a gratuitous gloss upon the Prayer Book Calendar? In 1661 the English Bishops, in answer to the Nonconformists at the Savoy Palace Conference who objected to the black letter saints, said that their names in the Calendar were "useful for the preservation of their memories and for other reasons." There we have a much more reasonable as well as authoritative explanation of the commemoration of St. Anne by the Church of England than that offered to us by Chancellor Prescott, who evidently fails to share in the Church's devotion to Our Lady's mother. So far as the Prayer Book Calendar is concerned, there is nothing to indicate that she is any more of "a purely mythical person" than St. Margaret, whose feast in July falls six days earlier than St. Anne's. The Blessed Virgin must have had a mother, and she must have had some name; and the *only* name whereby she has been known both in Christian tradition and art from primitive times is that of St. Anne or Anna. She is so much venerated in the Orthodox Greek Church that there are three festivals in her honor.

Cardinal Vaughan's utterances last week at Newcastle, on the occasion of a gathering there under the auspices of the so-called "Catholic Truth Society," have more than ordinarily attracted public attention. He began by making the "very open confession" that, subject to the finding of his committee of experts, he is now prepared to admit that the relics brought to England from Toulouse are *not* those of St. Edmund. As to the charge brought by "Verax" in *The Times*, to-wit, that Cardinal Vaughan had outraged public feeling in England by inviting the notorious Assumptionist Père Bailly, formerly editor of the base anti-Dreyfus and Anglophobist *La Croix*, to take charge of a mission (miscalled "parish") in London, his Eminence evasively replied that he was "too broad an Englishman" to know any other policy than that of generous hospitality "to all without distinction who have suffered" for what he dared to call "Christ's sake." But our attention to the Cardinal's address is drawn mainly on account of his remarks relative to the use of the terms "Catholic" and "Roman Catholic." It appears from what he said that he has lately been told by certain distinguished Englishmen in public life that he is not simply a "Catholic," but a "Roman Catholic." His Eminence, therefore, urged upon his hearers the importance of calling themselves "Catholics rather than Roman Catholics"; while admitting that for "legal purposes and to secure to ourselves a distinctive appellation, which no one else will dare to appropriate, the term Roman Catholic is perfect." Exactly. From 1570, the year when the Anglo-Roman schism began, down to 1791, its adherents were called by the law of England "Papists," since which year they have been legally styled "Roman Catholics"; in distinction to the members of that portion of the Catholic Church called by Pope Gregory the Great "*Ecclesia Anglorum*," and by Magna Charta "*Ecclesia Anglicana*."

Canon Pinchard, vicar of St. Jude's, Birmingham, who is prevented under his Bishop's writ of inhibition from preaching in the Diocese of Worcester outside his own parish on account of his using incense, was the special preacher at St. Paul's Cathedral on Sunday evening, September 8th.

It has lately been publicly stated (without denial) that the Rev. George Washington, of St. George's, Paris, who has been in Russia during the past summer, was commissioned by the Bishop of London to present an official intimation of his elevation to the episcopal throne of London to the Metropolitan of St. Petersburg. That premier Russo-Greek prelate, it may be remembered, was formerly the Archbishop of Finland, and the one who represented Russia ecclesiastically at her late Majesty's Diamond Jubilee. Dr. Winnington-Ingram is said to be desirous to continue those acts of Christian courtesy to the Russian Church which distinguished his predecessor, Dr. Creighton.

The parish Church of Saffron Walden, in Essex, has been enriched again with eight very ancient brass effigies, the gift of the present Lord Braybrooke, patron of the living. It is supposed that they were removed from the church about the year 1643, when the Puritan work of spoliation was begun, for in the Churchwarden's accounts for that year occurs the following entry: "Received from John ——— for the brasses taken off

the gravestones by an ordinance of Parliament, which weighed 7 score 18 pounds, £2 19s." It is not known when the brasses were first brought to Lord Braybrooke's seat of Audley End.

Many, indeed, both in town and country, were the pulpit references last Sunday to the late President of the United States. For allusion herein only one must suffice. At St. Paul's, where among the vast congregation were the American Ambassador and the Chief Secretary of the Embassy, Canon Scott Holland, who was the afternoon preacher, said that there were "few more touching sights shown to travelers than the three bloody soutanes in the sacristy in Notre Dame," and which recall by their blood stains "the three murdered Archbishops of Paris." But while these belonged to "the romantic story of the worn-out world laden with tyrannous wrongs," what "tragic significance lay around the three murdered Presidents, Lincoln, Garfield, and McKinley," in the fact that they "encountered their end in the New World, which, as had been dreamed, had escaped the canker of the Old, and its fatal memories." This tragedy "reached its height" in the fact that the President was shot in "the very demonstration of equality of citizenship," and in that act "a great hope of humanity lay slain." But, "with renewed humility and with unshaken resolution," the New World must work still for the new order of social righteousness, which had ever been for them and for us "the Anglo-Saxon ideal." In that blessed day, "when the child shall lay its hand on the cockatrice' den, and they shall not hurt or destroy in all My holy mountain, saith the Lord," all such deeds as that which now appalled them would become as "the weird and terrible legends told to awe-struck children out of a long past period."

At Christ Church, St. Leonard's-on-Sea, where all the bells of the peal, except the tenor, were muffled during the service of the Solemn High Mass, the prayers of the congregation were requested for the soul of William McKinley, while at evensong prayers were requested on behalf of the widow and bereaved Nation; and doubtless at many other churches similar requests were made. The telegram sent by the Primate to the American Ambassador read as follows:

"The Archbishop of Canterbury desires to express, on behalf of the Church of England, the deep grief with which we have heard of the death of the President. The loss of so great and good a ruler is a calamity to the whole world. The triumph of wickedness fills us all with horror. Our prayer to God will be earnest for the American people."

J. G. HALL.

NEW YORK LETTER.

FOR the first time since its construction was begun, one is now able to see the material which is to be used for the exterior of the Cathedral of St. John the Divine. The matter is one that has been much discussed and to which much time and thought has been given by the trustees of the Cathedral, but not until the Belmont chapel was begun was it decided. A very hard granite, yellowish gray in color, has been chosen, and as the walls of the chapel are rising from the ground the stone can be seen. Many object to the color, which is not altogether pleasant, but the durability and texture of the stone more than atone for its lack of pleasing color, and in any event, a few years' exposure to the weather will so soften the latter as to make its present appearance almost immaterial. The Belmont chapel, by the way, is being pushed rapidly and it is confidently expected that it will be completed by this time another year. It will cost \$200,000 and is the first of seven which are to be built around the outer wall of the sanctuary. A model of the Cathedral, in a scale of one inch to the foot, is being placed in the old orphan asylum building south of the Cathedral and will be shown to the public in a few weeks. The enormous size of the Cathedral can be judged from the size of the model, which is fifty feet long, 25 wide, and 35 high.

Mr. J. Pierpont Morgan left New York Friday morning on his way to the General Convention. He went in a private train which is said to be one of the finest that has ever been sent across the continent, and took with him as his guests a number of the deputies, including the Rev. Dr. David H. Greer, rector of St. Bartholomew's, New York; the Rev. Dr. J. Lewis Parks, rector of Calvary Church; and the Very Rev. Dr. E. A. Hoffman, Dean of the General Seminary. The train was made up of three sleeping cars, a dining car, a parlor observation car, and a combination baggage and smoking car. Everything that could add to the comfort of the travelers was included in the equipment of the train, not least important being three chefs

who were borrowed from the dining car service of the Pennsylvania railroad. Mr. Morgan is reported—on what authority cannot be learned—to have purchased a handsome work of Dutch art for \$110,000, which will be brought to this country.

So far as can be learned the missionary deficit of something over \$100,000 remains unabated. Many small contributions, mostly from people of very moderate means, are being received at the Missions House.

A meeting was held a few days ago at Christ Church, New York, for the purpose of making the Rev. Dr. J. S. Shipman *rector emeritus* and of selecting a new rector. The matter was discussed at length and while no opposition to the change developed, it was decided to defer action until about November 1st, by which time it is expected that the senior warden, Mr. W. Bayard Cutting, will have returned from San Francisco. He is a deputy to the General Convention.

The choir school of Grace Church, New York, has a new head in the person of Mr. Madison Beard, who has been formerly an instructor in St. Paul's School, Garden City. Mr. Beard begins at once and will have complete oversight of the secular education of the boys.

President Seth Low of Columbia University has been nominated for the office of Mayor of New York by several of the anti-Tammany political bodies, including the local Republican organization and the Citizens' Union. He is to take personal charge of his campaign, and as the municipal election comes early in November, could not take the time to serve as a deputy to the General Convention. Mr. Henry Lewis Morris goes in his place. The list of provisional lay deputies had been exhausted and as one more was needed, Mr. Francis Lynde Stetson, a former law partner of ex-President Cleveland, was elected by the Diocesan Convention last Wednesday.

NEW YORK DIOCESAN CONVENTION.

THE annual convention of the Diocese of New York was held on Wednesday and Thursday of last week in the Church of Zion and St. Timothy. An unusually large number of delegates was present, nearly every parish being represented by its full quota. Interest in the proceedings was not so marked as last year, however, principally because Bishop Potter was unable to be present at any but the first session, leaving immediately at its close for the General Convention. The Rev. Dr. Morgan Dix, rector of Trinity parish, presided at the other sessions. The Bishop was the celebrant at the Holy Communion Wednesday morning, the Rev. Dr. C. C. Tiffany, Archdeacon of New York, the Rev. Dr. Morgan Dix, the Rev. Dr. C. T. Ashton, Archdeacon of Dutchess, and the Rev. Dr. Henry Lubeck, being also in the chancel.

THE BISHOP'S ADDRESS.

In his address, the Bishop, after having read the names of those clergymen of the Diocese who have died during the past year, referred to the great national loss in the death of President McKinley, saying that in some respects our idea of liberty was a mistaken one, that the term was often used to describe license, and that the conditions which made possible the assassination of three Presidents in forty years were largely the result of our false idea of freedom. Reviewing the year, the Bishop said that it had been one of peace and of marked progress. He especially referred to the splendid work of the Archdeaconry of New York, which under the leadership of Dr. Tiffany and Treasurer James Pott, and with the coöperation of a devoted band of missionaries and lay helpers, had laid the foundations in the outlying parts of New York City of what will in time become strong parishes. He also commended the work of the various organizations of the Diocese, sisterhoods, deaconesses, Woman's Auxiliary, St. Andrew's and other brotherhoods, and suggested the wisdom of giving such organizations an opportunity of telling annually something of their work, in the Diocesan Journal.

The grave imperfections of diocesan records, as ordinarily embodied in parish registers, was a subject to which the Bishop drew attention. He said that the neglect of due care, scrupulous accuracy, and promptitude in this matter is frequently disgraceful, and asserted that in one case brought to his notice of a parish making annually the canonical report of the Ordinary there had been no entry in the parish register for twenty or twenty-five years. Evidences of solemnization of marriages and the legitimacy of children have been sought for fruitlessly. "Such negligence," said the Bishop, "deserves a term as its description which I do not care to use, and it must be stopped. Provision should be made by canonical enactment for the annual inspection by the Archdeacon or his commissary of every parish register in every Archdeaconry, and with the annual report to the Bishop in his hand, such an inspection would not be a formal one."

Referring to the miscellaneous and indiscriminate employment of ministers of the Church who may be without cures, for occasional duty, the Bishop said that the custom is regulated by no rules and safeguarded by no restrictions. Some months ago he sought counsel

on the subject from the Churchmen's Association, a committee of which had afterward recommended:

That the Bishop issue a pastoral letter to the clergy, requesting them not to employ any clergyman, without cure, for more than one Sunday, unless he present a written license from the Bishop authorizing him to officiate in this Diocese.

That an official list should be issued every three months, of persons prepared to take supply duty, to be attested by the Bishop and one Archdeacon.

That two of the Archdeacons should act in turn, for each quarter, as revisers of such list.

That this list be furnished to any clergyman. That it be kept standing at the See House, and that clergy desiring occasional duty register their addresses there, with the understanding that in answer to application to the See House, the name of an available supply will be forwarded to the parish desiring such supply.

The Bishop was not sure that the first recommendation would accomplish the result sought, but thought that the second indicated a plan which with a few modifications might be entirely practicable. The matter was recommended to the consideration of the convention. Another matter on which the Bishop recommended action was the fixing of the time for the annual convention. Under the present rule it must meet on the last Wednesday of September, and this year the date was unfortunate owing to the date of the General Convention being so close to it. "I trust that the convention," said the Bishop, "will enact that the Bishop, with the advice and consent of the Standing Committee, may in this matter exercise a discretion which this year would have been and hereafter easily may be of general convenience."

After referring to the fact that it is not his custom to discuss legislation other than local in the Diocesan Convention, the Bishop said that he departed from the usage this year in order to correct misapprehension.

"As you are aware," he said, "a scheme for the disintegration of the Church in the United States into Provinces has been repeatedly proposed, and, at the approaching General Convention, especially, is to be strenuously urged. As to the unwisdom of such action, I expressed myself, as some of you perhaps may remember, when, a few years ago, it was discussed in our own secular prints, with great plainness; and whatever other opinions may have been gratuitously imputed to me, I have seen no reason to change those which, on this subject, I have always held. On the contrary, there is much, I think, in our present situation to give emphasis to them. The provincial system will only develop increasingly the provincial mind, which is the partial, fragmentary, local judgment, whether of men or of things, whether of doctrine or of practice. We need no new influence to encourage that. Enough exists already to stimulate and distend it. What we do need is not a falling apart into sectional fellowships, which will tend to foster a sectarian rather than a Catholic temper, a selfish rather than a fraternal zeal, but the strengthening and tightening of our present ties. It is in vain that we appeal to ancient usage, primitive tradition, Greek, Latin, or Anglican custom, in such a case as this. We are neither Greek, Latin, nor Anglican, but American; and as, in so many other ways, we have been constrained to original action—as witness the constitution, whether of the General Convention, of our own diocesan convention, or any other legislative body in our American Church—in order to meet an emergency in other ways than by simply re-galvanizing mechanisms appropriate, perhaps, to other ages and other lands but not to ours—so we may wisely do here. Two things American Churchmen will insist scrupulously upon guarding—the autonomy of the Diocese, and the limitations of its corporate responsibilities. The Provincial System is admirably adapted to invade both. If we need some mechanism of an *ad interim* character between the sessions of the General Convention, let it be a Standing Committee of, say, three Bishops, three presbyters, and three laymen, to be elected triennially by the General Convention, to which shall be committed by that body such executive powers as may need to be exercised when the General Convention is not in session. Beyond this, there exists no real want; and modern, and therefore contemptible, as such a provision will doubtless seem to a certain class of minds, it is, after all, the twentieth and not the tenth century in which we are living; and it is in a land and among a people where men and things, whether titular dignitaries or other ecclesiastical gauds, are taken for what they are, rather than for what they call themselves."

The remainder of the address was taken up with a discussion of the corrupt municipal conditions in New York.

MISCELLANEOUS BUSINESS.

The only business of the Wednesday morning session was the reelection of the Rev. Dr. Thomas R. Harris as secretary of the Diocese and that of Mr. James Pott as treasurer. In recognition of the fact that Mr. Pott has just completed forty years' service in the position, a silver loving cup was presented to him, the Bishop making a brief address of presentation.

After the noon recess a number of reports were read. That of the City Mission showed it to be in excellent condition, maintaining seven chapels. Special work is being done among Italians and it is hoped to reach many through the new San Salvatore Church now being erected. The work among this people is difficult because of the great number of Roman churches in the neighborhood of the chapels and the influx of the very worst class of immigrants. A resolution

voicing the appreciation of the convention in the work was introduced by the Rev. W. M. Geer, and was adopted.

Out of the regular order of business, a resolution was introduced by the Rev. Dr. D. H. Greer, who said: "It is very important at this time that some action should be taken toward securing uniformity of practice in reference to marriage and divorce. A responsibility rests with us, and if we wish to acquit ourselves of it, we should take the initiative in relieving a bad social condition. Coming from this Diocese, the matter will have weight." The resolution, as adopted, follows:

"Resolved, That the deputies from this Diocese are hereby requested to petition the General Convention at San Francisco to take such action as it may deem expedient and practicable toward securing a uniformity of practice by the various religious bodies of the United States, with reference to Divorce and Holy Matrimony."

The report of the Seamen's Society showed that good work was being done and that with the assistance of the Seamen's Legal Aid Society, many abuses from which sailors suffered had been lessened. A resolution was adopted binding the convention to endorse any application made by the Society to the steamship companies for a portion of the receipts from entertainments given on shipboard.

Warden Cole read the report of St. Stephen's College, Annandale, and after telling of the year's work, said that \$50,000 was needed for the establishment of a chair of Science, and a much greater sum as an endowment. He requested that a committee be appointed to report on the curriculum and the relation of the college to the Diocese.

Great interest was manifested in the report of the Sunday School Commission which was presented by the Rev. Pascal Harrower, the chairman. An important part of the report relates to work recently accomplished by the Commission. "The Commission arranged for training classes to be held at different centers in the city of New York. These were remarkably successful, with an attendance of nearly 350 teachers. Many of these took voluntary examinations at the close of the courses. This is the first time in the history of Sunday Schools, in New York at least, that such a series of training classes has been organized and conducted, and it has already done much to call attention to the importance of introducing into the field of education of Sunday School teachers, the principles and methods of the art of teaching. If nothing more had been done by this Commission, it would be much to have accomplished this result.

"The success of the training classes raises the question: Does the class indicate the need of larger and more permanent effort? The Commission believes that it does. When it was first appointed the hope was cherished that in course of time the Sunday School might take its place among recognized religious institutions. The training classes were organized as a step toward a more permanent plan, but the training school is yet to come. Given a proper endowment fund, we could establish in this Diocese, in connection with the Cathedral system, a school whose work would be of incalculable benefit, and eminently practical."

At the close of the report the Commission asked the convention to make an appropriation of \$1,000 instead of \$500 as in former years. Considerable opposition was manifest, however, and finally, as a compromise, a resolution was adopted giving the Commission the right to ask collections in the churches of the Diocese for its support. A resolution introduced by the chairman of the Commission asking the deputies to the General Convention to urge that body to take some steps toward the establishment in the Theological Schools of chairs in Pedagogics and the System of Education was also adopted.

SECOND DAY.

The session of Thursday opened with morning prayer, said by the Rev. Dr. J. G. Lewis, rector of St. Andrew's, Waldron, and the Rev. A. B. Mansfield. The first order of business was the election of the Standing Committee and the Federate Council. The only change in the Committee is the election of the Rev. Dr. W. M. Grosvenor in place of the Rev. Dr. J. S. Shipman, who is too ill to serve longer. The result of the elections follows:

Standing Committee: Clerical—Rev. Drs. Octavius Applegate, Morgan Dix, W. M. Grosvenor, Thomas R. Harris; Lay—Messrs. S. Nicholson Kane, George MacCulloch Miller, H. C. Van Post, George Zabriskie.

Federal Council: Clerical—Rev. Drs. C. F. Canedy, Thomas Gallaudet, W. M. Grosvenor, Henry Mottet, J. P. Peters, W. J. Seabury, George R. Van de Water, F. B. Van Kleeck; Lay—Messrs. Delano Calvin, Elihu Chauncey, Irving Grinnell, Douglas Merritt, George MacCulloch Miller, Henry Lewis Morris, Winthrop Sargent, Andrew C. Zabriskie.

The Diocesan Board of Missions was reelected without ballot.

The report of the Committee on Canons was read by Archdeacon Tiffany. Several changes were recommended as the result of suggestions made in the address of the Bishop. It was thought that it would be well to alter Canon 18 to provide for the printing of the Archdeacon's reports in the Diocesan Journal, but the committee feared that the matter would make the book too large. As to the condition of parish registers, the committee recommended that Canon 7 be made to read: "... the register shall be subject to inspection by the Bishop or one whom he shall appoint as his deputy." Many objected to the change, claiming that the registers are kept in as good order as possible. Others, on the contrary, thought the proposed change was not strong enough and wanted it amended so as to

provide for an annual inspection of the registers. Opinion was so divided that it was resolved to postpone action on the recommendation until the next convention. Another canonical amendment recommended, provided that all clergymen without permanent cure, resident or visiting in the Diocese, and desiring to take services, must make application to the Bishop and receive his written permission; none without such permission to serve more than one day in the Diocese. Also that a list of such licentiates be posted at the See House. The convention favored the amendment and it will receive final action at the meeting next year.

The canon relating to the date of the Diocesan Convention was changed and now provides that the Bishop may appoint the time and place of the meeting, and in the event of a vacancy in the episcopate, his powers in this regard are to devolve on the Standing Committee.

Mr. George Zabriskie offered a resolution relating to the taxation of property held by religious bodies. The resolution calls the attention of the public to the fact that at the coming election an amendment to the State constitution is to be voted upon by the people, which provides that property held by religious, philanthropic, and educational institutions shall be subject to taxation. Mr. Zabriskie said that he did not seek to put the convention on record as favoring or opposing the amendment, but that the matter was of such importance that the attention of the public should be called to it. The resolution was adopted.

In the first part of the afternoon session, the Convention organized as a diocesan Board of Missions. The several Archdeacons reported progress in Church extension, and all but one attributed no little part of their success to organized lay work. The usual appropriations for the year were made.

After the convention had again taken up the regular order, the Rev. Dr. Thomas R. Harris offered a resolution concerning the Religious Corporations Law of New York state. As it formerly stood upon the statute books, that law made it impossible to sell, mortgage, or obtain a loan upon parish property without the consent of the Bishop and Standing Committee of the Diocese. An amendment was passed last session of the Legislature, however, making it appear that the term "parish property" can only be construed to mean the principal church of the parish and its accompanying rectory. This, said Dr. Harris, removed one of the principal safeguards of Church property. The resolution was adopted. In brief it requests the Standing Committee to take such steps as may be necessary to secure the repeal of the amendment complained of.

The subject of the division of the Diocese came up just before adjournment. The Rev. Octavius Applegate, Jr., offered the following resolution: "Resolved, That the committee appointed to confer with the other Dioceses of the State concerning the readjustment of the several Dioceses within the State, also consider the division of this Diocese." The Bishop is known to be opposed to such division and a storm of protest greeted the resolution which was lost by an overwhelming majority.

THE BRIDGE WAS DONE.

THE BRIDGE BUILDER with Stonewall Jackson's army was a rare character, if the following story be true:

The Union soldiers, retreating from the valley of Virginia, burned a bridge over the Shenandoah.

Jackson, who wanted to pursue, sent for his old bridge builder. "Sir," he said, "you must keep men at work all day and all night, and finish that bridge by to-morrow morning. My engineer shall give you a plan."

Old Miles saluted and withdrew.

Early the next morning the general sent for Miles again. "Well, sir," said Jackson, "did the engineer give you the plan for the bridge?"

"General," said the old man, slowly, "the bridge is done; I don't know whether the picture is or not!"

Down in the pretty suburb of Ridley Park, says a Philadelphia paper, Christian science has acquired quite a firm foothold, apropos of which a good story is told about an encounter between Rev. F. C. Steinmetz, rector of Christ Church, and a female resident of the place who expressed herself as being firm in her belief in Christian science. "Oh, but that is impossible," said Mr. Steinmetz, quizzically. "Not at all," was the reply. "I may not be so far advanced in the faith as some others, but I believe in it thoroughly." "I still insist that you are not a Christian scientist," said the clergyman. "I notice that you wear glasses. Now, if you really believed in Christian science you would throw away your glasses. You would have faith to believe that you did not need glasses; that your eyes were as good as mine, and that any defect in them was either imaginary or could be overcome by faith." The woman seemed rather confused. "Moreover," went on Mr. Steinmetz, "perhaps you can explain to me why Mrs. Eddy, the leader of your cult, should take gas when she has her teeth extracted." This was a clincher, and the conversation drifted into less embarrassing channels.

IF BRAIN-WORKERS would only do like cows—gather up their material as they walk around in the fields and woods and assimilate it while resting, well—they would have more brains.—A *Summer Hymnal*.

THE GENERAL CONVENTION.

BEFORE this issue is in the hands of the reader, the General Convention of the American Church—one of the most dignified legislative bodies in the world—will already have gathered for its triennial session at San Francisco. It will be the fortieth such convention that has been in session since, on September 27th, 1785, the Rev. Dr. Wm. White, afterward Bishop of Pennsylvania, opened at Philadelphia the first convention of clerical and lay deputies from seven States. At that date there was in this country just one Bishop—Dr. Samuel Seabury of Connecticut—and he held aloof from this convention, and being in the Scottish line of episcopal succession, and a tory in politics, was hardly considered as a factor in the newly named Protestant Episcopal Church. Yet from that momentous convention sitting in Philadelphia has sprung the Constitutional organization which we now term the General Convention.

The second General Convention met in 1786, and had two separate sessions, the one beginning June 20th and ending June 26th, and the other being on Oct. 10th and 11th. Not

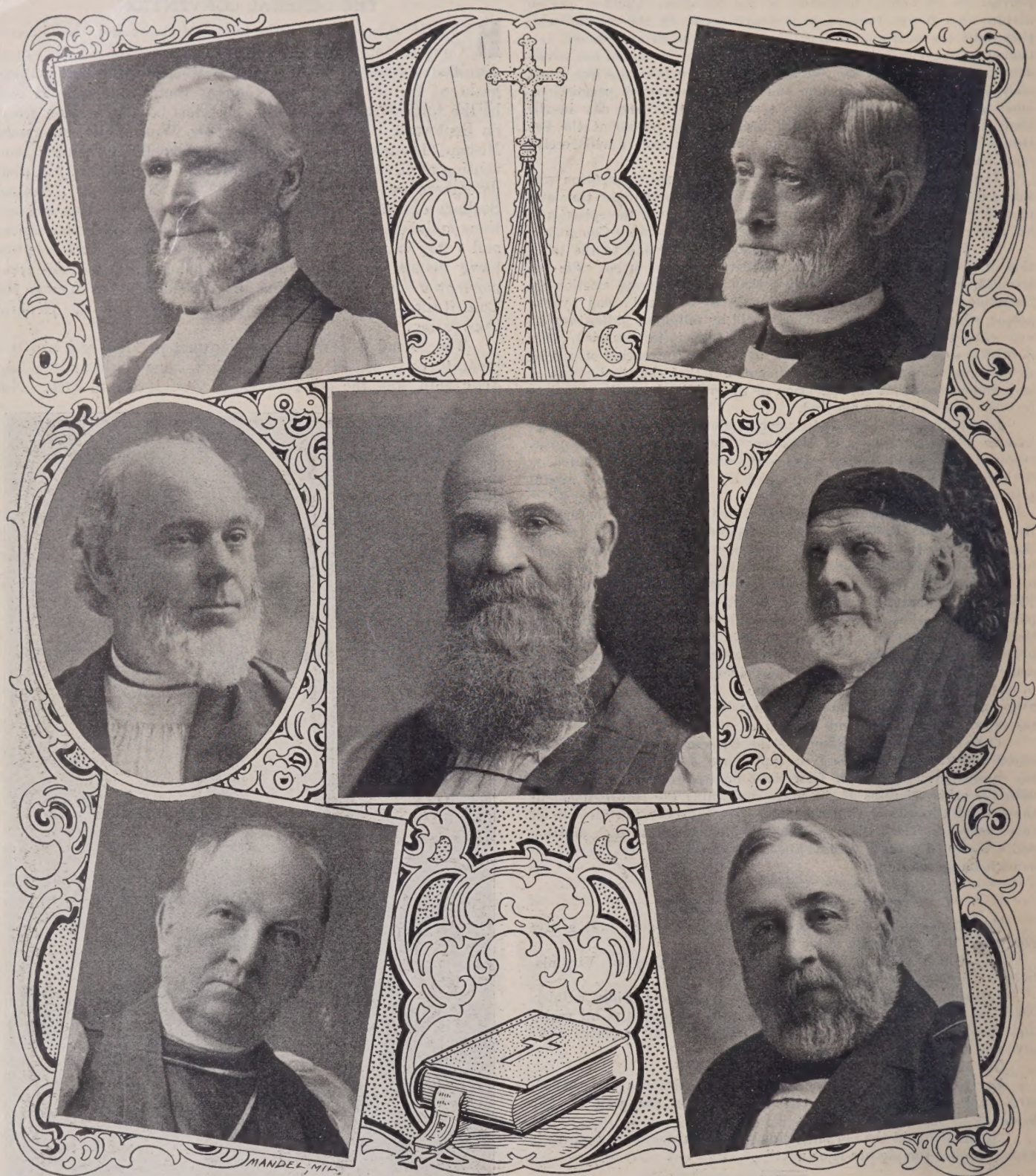


THE MOST REV. THOS. M. CLARK, D.D., LL.D.,
Bishop of Rhode Island and Presiding Bishop of the House of Bishops.

till the third Convention, meeting in 1789, which also had two separate sessions, was there a House of Bishops, and then not until its second session, when Bishop Seabury appeared and, with Bishop White and Bishop Provost, the House of Bishops was formed.

The General Convention meeting in San Francisco also sits as two Houses, agreeably to the plan adopted in 1789. But the House of Bishops has grown to a membership of 86, with three vacancies to be filled, while the Bishops of Haiti and Brazil, both of whom will be present, are also of American succession, the Bishop of Honolulu presides over a Diocese on American soil, though not yet affiliated with the General Convention, and the English Bishop of Newcastle will be present to bear greetings from the Mother Church of England. The House of Deputies will enroll members from 59 Dioceses and delegates from 17 domestic Missionary Districts.

So far from being a small Convention, as was feared a year



A GROUP OF BISHOPS.

RT. REV. F. N. WHITTLE, D.D., LL.D.,
Bishop of Virginia.

RT. REV. JOHN SCARBOROUGH, D.D.,
Bishop of New Jersey.

RT. REV. W. C. DOANE, D.D., LL.D.,
Bishop of Albany.

[By courtesy of Albany Art Union.]

RT. REV. D. S. TUTTLE, D.D.,
Bishop of Missouri.

RT. REV. O. W. WHITAKER, D.D., LL.D.,
Bishop of Pennsylvania.

RT. REV. F. D. HUNTINGTON, D.D., LL.D., LL.D.,
Bishop of Central New York.

RT. REV. T. U. DUDLEY, D.D., LL.D., D.C.L.,
Bishop of Kentucky.

ago, there is now every prospect of at least an average attendance. We have information that the following Bishops expect to be present: The Bishops of Missouri, Oregon, Albany, Pennsylvania, New Hampshire, South Dakota, Dallas, Kentucky, Springfield, Montana, New York, Maryland, Western Texas, Salt Lake, New Mexico, Fond du Lac, Ohio, Laramie, California, West Missouri, Milwaukee, Georgia, Spokane, Southern Florida, Oklahoma, South Carolina, Tennessee, Massachusetts, North Carolina, Vermont, Kansas, Alaska, Lexington, Los Angeles, Duluth, Connecticut, Asheville, Sacramento, Pittsburgh, Florida, Iowa, North Dakota, Boise, Indiana, Maine, Alabama, and the Bishops Coadjutor of Rhode Island, Virginia,

Southern Ohio, Chicago, Quincy, Nebraska, and Fond du Lac.

The Bishops who at last accounts were undecided are the Bishops of New Jersey and Marquette.

The Bishops who have stated that they will not be present are the Bishops of Rhode Island (Presiding Bishop), Virginia, Central New York, Colorado, Western Michigan, Chicago, Quincy, Newark, Mississippi, East Carolina, Easton, Michigan, and Louisiana.

Of the movements of the Bishops not named we are not informed.

The House of Deputies also bids to have a good attendance. It was expected that there would be three complete special



A GROUP OF BISHOPS.

RT. REV. ETHELBERT TALBOT, D.D., LL.D.,
Bishop of Central Pennsylvania.

RT. REV. A. M. RANDOLPH, D.D.,
Bishop of Southern Virginia.

RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette.

RT. REV. LEIGHTON COLEMAN, D.D., LL.D.,
Bishop of Delaware.

RT. REV. H. C. POTTER, D.D., LL.D.,
Bishop of New York.

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RT. REV. GEO. W. PETERKIN, D.D.,
Bishop of West Virginia.

RT. REV. T. F. DAVIES, D.D.,
Bishop of Michigan.

RT. REV. I. L. NICHOLSON, D.D.,
Bishop of Milwaukee.

RT. REV. GEO. WORTHINGTON, D.D.,
Bishop of Nebraska.

trains; two via Portland and one from New Orleans. At least eight private cars are arranged for, and probably others.

Of the House of Bishops the President (nominally) is the Presiding Bishop, the Bishop of Rhode Island, who will not be able to be present. The elected Chairman is now the Bishop of Albany, but under the rules he is not eligible to reelection. The Rev. Samuel Hart, D.D., of Connecticut, was Secretary of the House in 1898.

The House of Deputies will be called upon to elect a new President through the inability of the last President, Dr. Morgan Dix of New York, to be present. Dr. Dix was an ideal chairman and his absence will be regretted by all. For many years the Secretary of the House of Deputies has been the Rev. Chas. L. Hutchins, D.D., of Massachusetts; and it is hoped he may so continue for many years to come.



A GROUP OF MISSIONARY BISHOPS.

RT. REV. L. R. BREWER, D.D.,
Bishop of Montana.
RT. REV. ABIEL LEONARD, D.D.,
Bishop of Salt Lake.
RT. REV. L. L. KINSOLVING, D.D.,
Bishop in Brazil.

RT. REV. JOHN M'KIM, D.D.,
Bishop of Tokyo (on left centre).
RT. REV. S. C. PARTRIDGE, D.D.,
Bishop of Kyoto (on right centre).
RT. REV. S. C. EDNALL, D.D.,
Bishop of North Dakota and elect of Minnesota.
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RT. REV. L. H. WELLS, D.D.,
Bishop of Spokane.
RT. REV. J. M. HORNER, D.D.,
Bishop of Asheville.
RT. REV. JAS. T. HOLLY, D.D.,
Bishop of Haiti.

SUNDAY AT SALT LAKE CITY.

(Special dispatch to THE LIVING CHURCH.)

ON THE Sunday before the opening of General Convention, a large number of Bishops and deputies were in the city and were present at the services. In the morning Bishop Tuttle

preached at his old Cathedral, where he is so cordially remembered and which has so many dear associations for him. In the evening there was a mass meeting in a theatre, where 3,000 people were gathered, and addresses on the subject "What Does the Episcopal Church Stand For?" were delivered by the Bishops of Missouri, Kentucky, Tennessee, and Newcastle (England).

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—The History of the Christian Church
to the Conversion of St. Paul

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE CHURCH AND CONSCIENTIOUS GIVING.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XIX., XX. Requirements. Infant Baptism. Text: Acts xx. 35, "Remember." Scripture: Acts iv. 32-37; v. 1-11.

THE multitude of them that believed were of one heart and of one soul" (verse 32). In these attractive words, another feature is added to the inspiring picture already given us (Acts ii. 41-47) of the Christian Church, as she came forth holy and beautiful from the hand of God.

Our Blessed Lord had prayed for the unity of His followers (St. John xvii. 21). Up to this time, the prayer was fulfilled without shadow of failure. No discord of any kind had found lodgment among the disciples. "Of one heart and of one soul!"

Unity of affection issued in a community of earthly goods, not enforced but voluntary, in which each, for the advantage of all, relinquished the rights of property and private ownership. "They had all things common" (verse 32). "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man, according as he had need" (vv. 34, 35).

"The Jerusalem idea of a voluntary community of goods was a noble one, and sprang from an unselfish root. It was an enthusiasm, high, holy, and noble; and though it failed in some respects, still the enthusiasm begotten of fervent Christian love succeeded in another direction, for it enabled the apostles 'with great power to give witness to the resurrection of the Lord Jesus,' " (verse 33). The unselfishness of the early Christians, coupled as it was with a heavenly devotion to the spiritual affairs of the heavenly kingdom, gave to the apostles an immense influence over the hearts of those whom they sought to win. It was an object-lesson of great power. If it is attractive for us to read, what must it have been for men to see: such thorough consecration, a people absolutely filled with Christ's love!

Let it not be forgotten that the apostles were leaders in these acts of self-denial. An example is cited to assure us of this: "Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet" (vv. 36, 37). "No great work is carried out where the natural and divinely-sent leaders hang back."

With regard to the Christian socialism manifested in the infant Church at Jerusalem, we may at least remember this: it was found among men who were unreserved, and absolutely a unit, in their devotion to Christ. A half-converted people furnish no congenial soil for such practical interpretation of the Christ-love. Whenever and wherever Christians are "of one heart and of one soul" (verse 32), we may confidently expect that the Holy Ghost will lead them to manifest toward one another "the love of the Incarnation," not perhaps exactly as it was manifested in the early Church at Jerusalem, but in some way no less worthy of God's approval. The effort of Christian leaders must first be, to convert absolutely and "to make ready a people prepared for the Lord" (St. Luke i. 17).

We have here (verse 36) the first mention of St. Barnabas in Holy Scripture. In him God's grace especially abounded. Being rich, he gave up all earthly possessions for Christ and for the brethren (verse 37). His Christian name means "son of consolation" (verse 36), and befits him because of his unselfishness and the consoling character of his exhortations.

An ominous cloud casts its shadow upon the Church, as we pass, in the sacred narrative, from the fourth to the fifth chapter of Acts, from the complete devotion of St. Barnabas to the deceit and duplicity of Ananias and Sapphira. "This is the first intimation which we have of the mixture of good and evil in the Church, and of the existence of that which our Lord had predicted in His parables of the Wheat and the Tares, and of

the Drag-net (St. Matt. xiii. 24-30, 47-48). The account is evidently given as presenting a marked contrast with the conduct of St. Barnabas. He had lands which he sold, and brought the money, *i. e.*, the entire sum which he received, and laid it at the apostles' feet (verse 37). Ananias also had land which he sold, but instead of bringing the whole sum, he brought a part only, and laid it at the Apostles' feet *as though it were the whole* (vv. 1, 2).

In so doing, Ananias attempted to deceive the apostles, and through them the whole Church. Nor was this all. In striving thus to deceive the Church, he had lied to the Holy Ghost, who abides in the Church (verse 3). He had *tempted* the Spirit (verse 9): that is, had made test, as if to ascertain whether the Holy Spirit dwelt in the apostles, and whether He could be deceived.

Furthermore, we must not overlook the fact, that the sin of Ananias and Sapphira was not a simple case of lying. Back of the lie was the sin of sacrilege. They gave, or at least dedicated, a certain gift to the Lord, and then took back part of it for their own use.

"The sin of Ananias and Sapphira is, in the last analysis, neither more nor less than sacrilege. It led on, indeed, to another and most fearful sin; but sacrilege was the original offense. A certain offering had been made to God, and then a part of it withdrawn. It was the sin of Achan (Joshua vii.). In his case, something had been dedicated to God under the ban, or curse, and Achan purloined it. Ananias and Sapphira did the same thing, and committed the same crime, which they afterwards attempted to conceal by falsehood."

The warning is not merely for those who lie, but is also for those who give to God and then take back again.

If this should ever happen in our Sunday Schools, it would be the sin of sacrilege. Suppose a child receives an offering at home, with the expectation that he will bring it to church and give it to the Lord. The parents' desire and their understanding with the child, dedicate the gift to God. Suppose the child should drop in at an enticing candy store on the way to church, and should use for his own pleasure that which has virtually been given to God. It would be a sin exactly like that of Ananias and Sapphira; and to cover it up would very likely require a lie. Thus it is possible that Satan may fill the heart "to lie to the Holy Ghost, and to keep back part," or all, of that which belongs of right to God (verse 3).

In Holy Baptism, we ourselves are given to God and dedicated to His service. For the baptized to lead selfish or unholy lives is sacrilege: a sin like that of Ananias and Sapphira, who kept back that which was God's; a sin like that of Belshazzar, who brought out the sacred vessels which belonged to the Temple in Jerusalem, that his reckless household might drink wine therein (Daniel v.).

The terrible punishment inflicted upon Ananias and Sapphira (vv. 5, 10) warns the world against the sin of sacrilege, coupled with deceit; and it might well be with us as it was with those who witnessed the tragedy: "Great fear came upon all the Church, and upon as many as heard these things" (verse 11).

THE VOICE OF THE CHRISTIAN YEAR.—XX.

By A RELIGIOUS.

EIGHTEENTH SUNDAY AFTER TRINITY. CHRISTIAN RESPONSIBILITY.

In everything ye are enriched by Him.—I. Cor. i. 5.—Epistle.

ALL MEN recognize the present hour as an epoch in human history. Is it the "fearful looking for of judgment," that the whole creation seems to recognize? There is a quiver as of expectation everywhere; the very air seems peopled with active powers, as yet unseen, as yet unidentified as friends or foes. There is a stir in men's souls, of new hunger and strange hopes; Christians look into each others eyes and say, "These are the last times." Those who know not God, seek—in that pitiable ignorance which thinks itself wise—for something guessed at by its lack: asking—asking incoherently, knowing nor what to ask nor of whom to pray. *The only answer*—for them, for all—is *the sacred deposit of the Christian Church*. For its transmission the priesthood is preëminently responsible; yet if earnest men see not in the character of the Catholic laity, practical evidence that the Answer is with us, the blame is upon all the undutious sons of a holy mother. If the *blame* be upon us, is not blood-guiltiness (Ps. li. 14) for lost souls upon us?

Responsibility is the parallel of power. This only a drone or a shirk would deny; but the Eighteenth Sunday after Trinity

illustrates it with almost appalling force. Whatever we have we are responsible for, either of power or of occasion. In the Parable of the Lost Piece, the woman rose to her responsibility by realizing that she must give account for her whole inheritance. The precious tiara—the heirloom of wifely honor, handed down from mother to daughter—she must transmit in its integrity, with nothing missing and nothing new introduced [see note]. In the same lesson, our Lord points out our responsibility for the natural faculties: "If any man hath ears, let him hear"; and significantly adds: "Take heed *what ye hear*."

As we find so frequently, the Collect is the centralizing factor of the Proper: interpreting and unifying the Scriptures, accentuating one point which thus becomes the characteristic of the day. The accent to-day is upon Grace, which is approached in the Collect from two sides—man's necessity and God's bounty. It represents a threefold *recognition* and a threefold *petition*.

Consider the Collect first as a *recognition* (a) of the threefold enemy, (b) of our utter weakness, (c) of the willingness of God's grace. Against the threefold enemy every soul enters the lists *when it becomes Christian*. "My sponsors in Baptism promised for me, first that I should *renounce* . . ." Three of the lessons apply to this renunciation. In I. Chron. 17, God *refuses* David's desire to build Him an House; as though rebuking a taint of worldliness (or pride, the peculiarly *devilish* sin), undetected except by His "all-searching sight"; at the same time God *promises* the stability of David's line and its climax in Messiah; but makes the promise in such wise as to lift the whole thought to ambitions *above* the world, which world was to be supremely blessed in that Son of David who should be the Son of God (compare verse 13 with to-day's Gospel). Solomon was a type of the Prince who should abide forever, in whom the Davidic line should be both fulfilled and lost. In II. Sam. xii. the man whose spirit God had taught falls into loathsome fleshly sin, under circumstances which allied his sin to all the three classes. The subsequent death of the child is not only a manifest visitation of God's justice, but points to the law of mortification as the law of victory over those sins of the body which kill the soul; a law illustrated, both in victory and in defeat, in St. Luke xv., the second morning lesson.

Consider now the Collect as a *threefold petition*, for grace to withstand, to be, and to follow. "By God's help so I will," are the awful words in which the child ratifies the vows made for him, when he was brought into covenant with Christ. My foes are mighty; I am weak; but *God's grace* is my share of His power—so now I am no longer weak, for my God hath sent forth strength for me; the help that is done upon earth He doeth it Himself (Ps. lxxviii. 28; lxxiv. 13). He will cleanse my hands, purify my heart, and empower me for final victory. The *Epistle* sounds St. Paul's clarion confidence, which strikes in thrilling harmony with the closing chord of the evening lesson from St. Peter: "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, make you perfect."

What the Master means by "perfection" He tells in to-day's Gospel, making opportunity even of men's disputatious jealousies (verse 24). They propounded their legal nicety; He propounded His lofty law—that summary which at once underlies all wise and helpful spiritual law and represents its fulfilment.

It was His wont when men asked for *rules* to reply by giving them *principles*; therefore His teaching is equally apposite to every age. Conditions change with times, and so mere rules must change; but the great principles grounded in divine truth are unchangeable. Therefore rightly inspire those progressive adaptations of law to conditions by which all ages, spheres, and lives can be conformed to the will of God as a whole.

Let us fight to the death for great principles; for the high things, the true things, the things we shall care for and be glad to have furthered when this mortal shall have put on immortality.

The Lord our God is One God; His Unity is proven even in the diversity of His works. Every oak sprang of its acorn, yet never oak-leaves two alike; every plant is true to its type, yet not two petals without their individuality. So all high spiritual laws lie within one Law—Love Me, thy God. Love Me, and all other good things shall be added unto you.

"Grant us grace"—it is our only power; not "a little strength," but *fulness*; none to waste, but so much of Omnipotence as shall be for us abundance. *All God's gifts are exquisitely fitted to their occasion*. The greater our necessity, the wider opens the gate of grace and the deeper flows its supply.

The world, the flesh, and the devil are already defeated in Christ Jesus, and the power of His victory is the grace of ours.

Our power against evil and for God is His power, Omnipotence—"All power is given unto Me"—to Me, for thee. Such is the measure of our responsibility: "For He hath said unto me, My grace is sufficient for thee; for My power is made perfect in weakness" (II. Cor. xii. 9, R. V.).

NOTE.—One recalls a brilliant sermon by the learned Editor of *The Church Eclectic*, upon "The Parable of the Lost Piece." The loss was not of one piece from a purse of ten coins, but a jewel from the tiara of a bride. That worn by the mother descended to the eldest daughter; other daughters received a new one as a sacred part of their dowry, which became in turn the heirloom of the new family. This view adds greatly to the significance of the parable.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

GENERAL CONVENTION AND BOARD OF MISSIONS.

To the Editor of *The Living Church*:

AS THERE seems to be a conflict of duties in the General Convention legislating for the government of the Church, and at the same session acting as the Board of Missions, would it not be well for the same body, named respectively in accordance with its purpose General Convention and Board of Missions, should meet alternately, for instance, in A.D. 1901 as the General Convention and in 1903 as the General Board of Missions; in 1905 as the General Convention; in 1907 as the General Board of Missions, so that the same body would meet every four years for each respective purpose. Should either purpose require more attention than could be given to it at such a long interval there would be the unoccupied years for extra meetings as either purpose required.

This arrangement would enable the delegates to attend exclusively to the important duty of missions untrammelled by the several important questions of legislation which are always sure to come before the General Convention.

Jamaica, L. I., Sept. 24.

J. H. SMITH.

DR. DOWLING'S PAMPHLET.

To the Editor of *The Living Church*:

SOME one has said, "We have Broad, High, and Low Churchmen,—why not also Thin Churchmen?" This week a pamphlet came to me through the mail from Los Angeles, California, which made me think of Pope Gregory's pun on the beautiful English slave children, "Not Angles, but Angels." The pamphleteering vestrymen are apparently "Lost Anglicans," California.

Now it is difficult to see how the "Thin Church" pamphleteer can consistently ram the John Kensit war-cry, "Protestants to Arms!" when the Los Angeles priest suppresses the "Protestant" end of the Church's nickname (including cover and title-page), *eight times* before reaching his text: "I withstood Peter to the face." Verily the P. E. nickname under which we raise such magnificent deficits in the Board of Missions, is in danger!

True, on page 13, the Los Angeles pamphlet protests: "If ever there was a time when we needed to retain that word Protestant it is now. . . . We are men of peace. . . . There is room for all—High and Low and Broad—*provided* they are in very deed"—all Thin Churchmen!

When the California Kensit actually changes the objectionable end of the mis-nomer, without waiting for the General Convention, one expects with confidence to hear the *Southern Churchman*, "second the motion." (Parenthetically: would not "Southern Episcopalian" be less presumptuous toward "other Churches?")

Our Los Angeles pamphleteer seems to have the confused idea that the Anglo-Catholic Church was the bulwark of Protestant sectarianism, whereas the whole cry of even the most radical reformers was a *return* to ancient Catholic usages from

modern sectarianism of whomsoever. As we used to say to a Protestant seminarian, "Bob, you are all right whenever you begin with 'I believe.' It is when you add 'but I don't believe' this or that, you always get on the wrong tack." So, too, our Los Angeles Lochinvar comes out of the West with some very epigrammatic truths. It is only when he states what he *doesn't believe* about the Real Presence of God in His Church, and means of grace, that he comes perilously near the sacrilege of the Zwinglian "real absence" heresy. We are reminded of Balaam when the protesting prophet attempts "Scotch blessing" on High Churchmen. Would not the Roman Balak who desires the California Balaam to curse "American Catholics," be disappointed in the following (page 4): "It is true that the word 'Protestantism' has never been a legal title of the Church of England," and further notes that the Church repudiated the non-Catholic petition in the Litany, "From the Bishop of Rome and all his detestable enormities, good Lord deliver us"? He also states (page 3): "I am a ritualist, and so are you"; and for aphorisms he is fine: "*Ritual is used to teach truth*; abused to teach error. It is not a posture but an imposture." Opening one's grief to his pastor, as recommended on page 241 of the Book of Common Prayer, is "spiritual dram-drinking fraught with evil to the whole spiritual constitution." Regarding American Catholics who avail themselves of this recommendation, as reinforced by the words of Ordination (Prayer Book page 522, etc., etc.): "It would be better for them, and for us," says our Thin Churchman, "if they would go into the Roman Catholic Church, where they evidently belong." Speaking presumably of the Ornaments Rubric of the Anglican Church, which prescribes the proper Eucharistic Vestments, he says: "There is absolutely no law in our Church to prevent a man going into his chancel in a swallow-tail coat if he were foolish enough to do it. But it is because they [High Churchmen] thereby convey the impression that their ordinary priestly garb is not holy enough for such an hour." "Neither is it a mere matter of millinery. . . . You might as well say that the Colonies 125 years ago were only fighting for a bit of bunting. It was what that bunting stood for which gave *dignity* to their cause."

Speaking of Church Unity (St. John xvii. 21-23) the Los Angeles Balaam took up his parable and said: "It is an iridescent dream unless you are willing to fall in complete allegiance at the feet of their Pope." "They are hungering for just that which you have to give. They are hungering in their services to feel behind them a great Catholic . . . historic Church, reaching back through the ages. They are hungering for the *dignity* of our worship, the beauty of our liturgy, the simplicity of our creed, the possible *comprehensiveness* of our Christian platform. If you will give them half a welcome, they will gladly come to you" (page 12).

Now, Mr. Editor, all I can say is that, as the Los Angeles pamphlet is being broadly scattered over the country, with a view to driving Sacramentarian priests over to "where they belong"; and to retain our Protestant nickname; and to favor the Anglo-Catholic Prayer Book but be "agin the enforcement of it";—all that can be said is, "Thin Churchmanship" is the most narrowly exclusive of Catholic Truth. I would recommend them to read Dr. McConnell's closing words of chapter xiii., *Hist. of the American Church*: "There is a place within the Church for those who hold to the sacramental theory of the Ministry and the supernatural theory of the Sacraments. They are at liberty to teach and to symbolize their belief, provided they do not denounce or try to proscribe their more numerous brethren who do not agree with them."

American Catholics are not trying to Romanize the Prayer Book. In return they ask that party Protestant sectarianism shall not handicap the Prayer Book in the victorious American Catholic fight against the uncatholic Roman schism.

(Rev.) J. M. RICH.

THE NEWFOUNDLAND CATHEDRAL.

To the Editor of The Living Church:

WOULD you mind correcting the false impression which is likely to be created by the item in THE LIVING CHURCH of September 14th under the caption of "The Church at Work," in reference to the Diocese of Newfoundland, where it states "that the nave of the Cathedral is in a sad state," etc.? I have the honor of being a parishioner of the church in question and ought to know what is transpiring in our midst. It is only three months ago that I attended a meeting of parishioners for the purpose of getting a new organ when it was stated "that

ten years hence would be time enough to think about restoring the nave"; so judging from that I am inclined to think there is no ground for alarm as far as the Newfoundland Cathedral is concerned. As for the building itself, it was destroyed in the great fire of 1892; since then, however, we have restored the chancel and transepts and it is now being used for worship under rented and appropriated seats. The capital, St. John's, where it is situated, is divided into three separate parishes under three rectors, the Cathedral being one of the number. The clerical stipends are derived from voluntary contributions from the parishioners who are expected to furnish a sum of not less than \$2.00 each per year, and some of them imagine that this empowers them to define the doctrine, regulate the discipline, and vary the ceremonial of the Church, in addition to all the enjoyments of this world and the next. These are the sort of people who control the destinies of the Church in this country.

As far as the Cathedral is concerned, in its present condition we spend from \$200 to \$250 in repairs annually in order to preserve the fabric. It is estimated that the cost of restoration will not exceed \$70,000, and there is every reason to believe that the amount can be raised in this country with a Church population of 70,000 persons. The reason why the work is not completed is owing to the fact that our eligible parishioners are divided into three factions and may be designated as the "Organ faction," the "East Window faction," and the "Nave Restoration faction," who devote all their energies and available capital to the cause which they espouse. At the present time the faction clamoring for the new organ outnumbers all others four to one, which in itself is sufficient to account for the sad condition of the Nave. I remain

Yours sincerely,
St. John's, N. F., Sept. 24, 1901. ARTHUR MELVIN.

THE BISHOPS IN THE ENGLISH PROVINCE OF YORK.

To the Editor of The Living Church:

EMBOLDENED by "T. P. H.," in his suggestive little article on "The New Bishop of Durham" in THE LIVING CHURCH of August 31st. I beg leave to try my hand too at classifying the Bishops of the Province of York, as regards their individualistic position towards the Church system. Unquestionably Durham, elect, Liverpool (not mentioned by "T. P. H."), Sodor and Man, and Carlisle are "Low," though after all not all alike; the first two distinctively devotional, the next a regular Protestant stalwart, while the last, peaceable and less definite than the others. Ripon, by no means "Low," but "Broad," like Manchester, but with a difference too, being loose to Latitudinarianism. Chester, not "Broad," but "High," with a tendency to be "safe." Wakefield rather promising, with growing Catholic sympathies. Newcastle quite a typical Moderate, belonging to the Centre Opportunist party. As to the Archbishop of York being "the only decided High Churchman in the whole Province," His Grace might possibly have been deserving even of that encomium, say, five or six years ago—at the time of the Church Congresses at Norwich and Shrewsbury—but since then he has sadly gone off, and, now not even "High," while almost implacably antagonistic to the Catholic party. Regarding Drs. Lightfoot and Westcott, surely they were rather "Broad" than "Low."

Faithfully,

YOUR LONDON CORRESPONDENT.

CATHOLIC, OR NOT?

To the Editor of The Living Church:

I QUOTE: "San Francisco has a new magazine, *The Catholic Witness*, which is not Catholic, but Episcopalian."—From *The Writer*, published at Boston, Mass.

As to how the "Holy Catholic Church" is looked upon, even by the "culture" of Boston, let alone the rest of the world not in touch with the true teaching of the Church, the above clipping amply shows. Truly, it is time we should set ourselves aright before all the world.

Respectfully,
Trenton, Mich.

CHESTER WOOD.

THE GROWING TENDENCY to look upon marriage as a temporary bond which can be thrown off or assumed at will is the logical result of loose divorce laws and the increasing tendency to imitate the customs of the fast sets abroad. It is high time for persons of all classes to protest against the general laxity of morals that is seen to exist in present day society. Public sentiment is on the right side, and it is important that the old traditions which once guarded the American home should be revived.—*Milwaukee Sentinel*.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

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WE CONFESS to a sense of disappointment that the Bishop of New York, who is usually keen to perceive what is involved in public questions, should treat the subject of the Provincial System as it is treated in his late annual address; disappointment, not because he differs with THE LIVING CHURCH, but because he seems not quite to grasp what is proposed by the adaptation of the Provincial System which we have urged. It is one thing to look for endorsement of one's measures; it is quite another to look for intelligent understanding of them. We should not quarrel with Bishop Potter for not giving us the first; we do feel that we are entitled to look for the second.

We glean from his address that he has these two objections to the Provincial System: (1) that it "will only develop increasingly the provincial mind, which is the partial, fragmentary, local judgment, whether of men or of things, whether of doctrine or of practice"; and (2) that in some way the System "is admirably adapted to invade" "the autonomy of the Diocese and the limitations of its corporate responsibilities."

With respect to the first of these fears, it is singularly enough the very trait that the Bishop fears will be developed by the Provincial System, that we desire that very system to eradicate. The Rt. Rev., the Bishop of Podunk is to-day placed in charge of a huge Diocese, in which he is largely isolated, as are also his clerical brethren, except when he and from one to four of them go, once in three years, a long journey to General Convention. It is not strange that in the course of years our friend the Bishop of Podunk has acquired that characteristic called "provincialism." He sees matters in the world at large from the standpoint of Podunk, instead of seeing Podunk from the point of view of the world at large. Now to pull our Rt. Rev. father out of this rut, we propose to bring him once a year into the company of a dozen or more of his episcopal brethren at the Provincial Synod. We propose that that Synod shall actually invade the quiet precincts of his Diocese, and wake up his people to the knowledge that there are "regions beyond." We propose to bring to Podunk the larger sense of the Church's corporate life and the duty of Podunk to support that life. Where does this develop a "provincialism" of spirit? Does it not have exactly the opposite tendency? Surely the Bishop's objection should be labeled with Artemus Ward's footnote to his own production—"This is a goak (joke)." He has simply made a play on words—a pun—in charging "Provin-

cialism"—that is, local viewpoint—on any such Provincial System as is urged in this country.

Nor is the second objection—that a wisely adapted Provincial System will invade the autonomy of the Diocese—more applicable, except to that arrangement of the Provincial System which would form State Provinces, and divide this country into Provincial instead of Diocesan units, substituting the State convention for the Diocesan council. It is true that some years ago such a plan was proposed and discussed, and that occasionally it is revived even now. But that is not the plan that has been seriously urged of late and which will probably be urged in this General Convention. With Bishop Potter, we should oppose the infliction of the State-Province upon this Church. But surely it needs no elaborate argument to show that a body representative of a dozen to fifteen Dioceses, devoted primarily to missionary work, and incidentally having such functions as extra-diocesan courts of appeals and the like, could not possibly infringe upon diocesan autonomy.

A sensible Provincial System (it need not be "Greek, Latin, or Anglican," as the Bishop fears, nor, we would add, Chinese, Hebrew, or Soudanese, but only American) would tend to break up that "Provincialism," to use the Bishop's pun, which so widely affects some of our brethren in the East as to make it so often impossible apparently for them to grapple with conditions in other sections. It would free our Board of Managers from such "provincialism"—the existence of which we cannot fail to discover while yet we thoroughly appreciate their sincere, self-denying work. It would give opportunity to break up the isolation into which other Bishops and clergy who are remote from our larger cities are thrown, and give them larger ideas of the Church's life and work, and of their relation to it. It would present a manner by which other paths than the beaten track from Boston to Richmond might be "worked" for missionary purposes. It would give every prospect of largely increasing funds for general Missions, by arousing more lively interest through meetings of the Provincial Synods, which ought to be largely missionary in character. It would give a more intelligent means for expending the funds raised for general missions. It would enlist a greater interest in the schools, colleges, and theological seminaries of the several Provinces, and prevent the extravagant waste by duplication of "plants" that has characterized our past history. It would relieve our Bishops from the imputation of being supreme "Popes" in their Dioceses, with power to ruin any of their clergy, by giving an appeal to the latter from power that might be and sometimes has been tyrannically abused. It would present a practicable and comparatively quiet way to investigate rumors or common charges against any Bishop, which have more than once embittered the life and marred the influence of Bishops of this Church.

All these beneficent results might be expected to flow from a wise, statesmanlike, carefully planned Provincial System. May we ask the Bishop of New York to reconsider his position, and see whether its probable advantages do not largely outweigh its possible dangers?

We need the help of our really statesmanlike Bishops, as also clergy and laity, in drawing up such a System. Thus it is that we greatly desire the assistance of the Bishop of New York, and feel that it is possible for him to see that he has misunderstood the scope of the Provincial System which we desire to see put into operation in this Church.

IT IS EVEN more difficult for us to repress exclamations of indignation when other critics of the Provincial System base their objection on the fact that some official must be created under such a system, and that that official must have some title. The abject littleness of such an objection would seem to be self-evident; for if the system is worth having, the title of its officials is of the merest detail; proper indeed that it should be considered and fixed appropriately, but altogether trivial compared with the larger question of the probable utility of the Provincial System.

It ought to be enough to quote, in reply to such frivolous

objections, that such men as Bishop Hopkins of Vermont, Bishop Smith of Kentucky, and Bishop Lee of Delaware, each of whom graced the chair of the Presiding Bishop, urged that the Provincial System be incorporated into our ecclesiastical organization. Bishop Hopkins indeed, with Bishops De Lancey, Whittingham, Elliott, and Upfold, Rev. Drs. Cooper, Mead, Vinton, Higbee, Wm. Bacon Stevens, and Messrs. Hugh Davy Evans, Murray Hoffman, and E. F. Chambers, reported to the General Convention of 1856 (Journal, p. 315) a recommendation that for judicial purposes the area of the United States be divided into four Provinces, of from eight to seventeen Dioceses each. We simply expand this plan to cover missionary purposes as well, and make those the chief purpose of the Province, while yet providing for its utility in matters of discipline.

Surely the support of such honored names in our past history, with many others, ought at least to shield us from the merely captious criticisms of those who are unable to look beyond the question of the title of the executive officer of the Province, to find the question at issue. These talk of "exalted titles" as the delight of naughty Romanizers—meaning of course those who are now being roundly abused by the Romish press in its frantic fear that they will succeed in getting the name "American Catholic" applied to this Church, thereby relieving Rome of her greatest and most useful argument against us; but the title most indicative, nominally, of humility, that we know of, is "Servant of Servants"; and that happens to be the title of the Pope himself. And even the humble title "Presiding Bishop" has not always kept its holder from assuming a considerable degree of "prelacy."

The whole matter of titles may be summed up in the statement that they should be appropriate to their office, and the duties of the office should be carefully laid down. Then, whether we have "Servant of Servants" or Pope, Archbishop or Presiding Bishop, we shall be free from danger of usurpation; and otherwise we shall not be.

THE ROMAN SUPREMACY AND THE ANGLICAN COMMUNION.

TWO weeks ago we published, under the diocesan head of Long Island, in the department of The Church at Work, a brief item in which it was stated that at a meeting of an Archdeaconry at Greenport, "There was a discussion on the subject of the Papal Supremacy." In these few words was stated what was reported to us as being a somewhat sensational episode. The report made to us we declined to print until we should have the time and opportunity carefully to investigate the circumstances, and find just what was said, in order that nothing merely sensational might be printed, and that no injustice might be done to any speaker. We have now learned that the facts are as follows:

On the evening of the first day of the session, the Rev. Father Paul James Francis, who styles himself "Minister General of the Society of the Atonement," preached a sermon by appointment, presumably of the Archdeacon, in which he took for his text the account of the healing of the lame man at the Beautiful Gate of the Temple (Acts xxx. 1-10). To be brief, he declared that the alleged lack of missionary zeal in the Anglican Communion for four hundred years was due to the fact that this Communion is seized with a lameness which dates from the Reformation, and is caused by the failure of this Communion to recognize the Pope as the divinely appointed and supreme head of the whole Catholic Church. His recommendation was that, without violating the integrity of the Anglican Communion, it was the duty of that Communion to make its submission to the Supreme Pontiff. Before he could conclude his address, the Archdeacon interrupted him by beginning the Offertory sentences, and another member of the Archdeaconry, before delivering the alms basins, made a fervent and formal protest against the teachings of the preacher. On the following day that protest was adopted as expressing the convictions of the Archdeaconry, one clergyman alone dissenting.

There are two things to be said in this connection. More than a week prior to the meeting of the Archdeaconry, the priest in question had very fully stated his belief in an authorized interview published in the *Brooklyn Citizen* of Sept. 2nd, in which Father Paul used these words:

"The society further believes that the See of Peter is to this very day the city of Rome, and that Leo XIII., the Roman Pontiff, sitting in the chair of Peter, is the vicar of Jesus Christ, and by Divine right the universal shepherd over the flock of Christ."

This proposition he considered at some length and defended, saying also:

"To heal the schism between Rome and England, two things are necessary: The former must change her mind and recognize the validity of Anglican Orders, which God Himself is demonstrating more and more every day; and the Anglican Church, as her contribution towards truth and Catholic unity, must repudiate the lie foisted upon her at the Reformation, that the Bishop of Rome by Divine right had no more jurisdiction over the Church of England than any other foreign Bishop. This vision of final unity does not contemplate the obliteration of the Church of England by its being swallowed up of Rome in the way a lion might gulp down a lamb."

Moreover, we understand that a day or two after this publication in Brooklyn, the *New York Tribune* also gave expression to his peculiar beliefs. To our mind, therefore, the reverend father must be acquitted from the charge of taking the Archdeaconry by surprise and springing upon them a novel view which would take them unawares, and be in any way a violation of confidence reposed in him. We cannot understand the invitation to Father Paul to deliver that sermon a week after the publication of such views; or why the invitation was not recalled after his statement had been published in the *Citizen*.

Having said this, we need hardly say that the position taken by Father Paul James Francis is one which must be totally rejected in this Church. Whatever might have been the history of the Church within the last few centuries, if the Roman See had through all the Christian centuries been imbued only with those holy characteristics which the martyr Bishops of Rome in the first few centuries possessed; and if the primacy of Gregory the Great had never been exceeded by later claims to universal supremacy which would have been wholly novel to Gregory; not to mention the more recent addition of infallibility pertaining to the person of the Roman Pontiff as well; it is idle to discuss. It is quite tenable to maintain that the whole Catholic Church might then have continued in peace and harmony under the primacy of the See of Rome. History, however, has been made and cannot be forgotten. The martyr spirit did not remain. The earlier primacy was very largely exceeded, and the mediæval and modern claims to an unwarranted supremacy expressed in the bull *Unam Sanctam*—"We therefore declare, assert, and define, that for every human creature it is altogether necessary to salvation that he be subject to the Roman Pontiff,"—have supplanted the position of the Roman See in the early Church. First the Greek communion and then the Anglican communion, and more recently the Old Catholics, found it impossible to assent to the ever increasing claims of the Papacy; while among the nations still retaining their submission to the Roman See there have been enormous inroads of apostasy and immorality, sometimes coupled with the outward semblance of religion. It is not the Anglican Communion which is "lame."

Neither can it be more than intellectual speculation to consider what may possibly be the future relation between the See of Rome and the whole Catholic Church in far distant ages, when perhaps Almighty God in His wisdom may have "put down the mighty from their seats," and in His own way have reduced the position of the Bishop of Rome to that of a Bishop among Bishops. Whether there can ever again be, under such conditions, a universal primacy on the part of the See of Rome, may be an abstract question upon which men may legitimately differ. It is at present of the practical value of the celebrated problem as to who killed Cock Robin.

All this is decidedly abstract. In the concrete, the long history made by the Roman See has made it impossible for the Anglican Communion even to consider the possibility of accepting anew a Roman primacy, even if the questions of supremacy and infallibility were waived. We repudiate absolutely the doctrine that the Roman See has by Divine right any claim to the allegiance of any portion of the Catholic Church outside the immediate province contiguous to the See of Rome. The primacy that once was exercised by unanimous consent and for reasons of convenience and out of deference to the Western Apostolic See and the occupant of the See in the Imperial City, was forfeited by forged decretals, made effective by political intrigue. And conspicuously, the Anglican Communion is not "lame" with respect to missionary zeal. Never from the beginnings of the English Church was there any such missionary work being supported by English Churchmen as at the present moment. There were conspicuous examples of Englishmen who preached the Cross in other lands—as Boniface and his confreres. But never did the ante-Reformation Church of England support one-tenth part of the foreign missionary work which she sup-

ports to-day. Surely the Father has chosen an unfortunate example of the alleged "lameness" of the Anglican communion.

We regret that an esteemed one of our own clergy should have taken this unfortunate position, which cannot fail seriously to mar his influence, notwithstanding the sincere and laborious efforts he has made during his whole ministry to do good to his fellow men. We feel that he stands absolutely alone in his position, and that it is wholly inconsistent with the ecclesiastical allegiance which he owes to his Bishop and to the national Church which has given him the seal of Catholic order.

The incident, however, has absolutely none other than a local significance, since the order of which Father Paul is the "Minister General" has, so far as we are informed, no other members than himself; and the whole Anglican Communion is unanimous in repudiating absolutely the doctrine of Papal Supremacy, which the earnest but erratic priest of Greysmoor has preached. We hope it is not yet too late to ask him to reconsider his position.

WE BEG to remind correspondents that during the General Convention and for two or three weeks thereafter it will be necessary that nearly the whole of THE LIVING CHURCH be given up to the news of the Convention, which we are expecting to have very fully reported. All other matters must be treated very concisely. Diocesan news must be written very briefly, and Letters for the department of Correspondence can be received only in exceptional instances. It is requested that any letters on subjects arising from the debates and legislation in General Convention be withheld until the session is over. The serial story ends in the present issue and another serial will not be commenced until November, though light reading will continue to be given in the Family Fireside, and elsewhere as opportunity may permit. We are hoping that "Anothen," the seer in the Belfry tower, may arrange for a telescope that will carry his sight as far as the Convention hall, so that we may have the benefit of his opinions on what he sees and hears. We only hope that the clear sound of his bell may be heard in San Francisco.

For General Convention reports, our special correspondent, with several assistants, is already on the ground, and is instructed to supply us with daily telegrams and fuller reports daily by mail. These will be placed speedily in type, so that the reports may be printed as promptly as possible, and, we trust, in full detail. We shall also have semi-editorial comments from the Convention floor, which will somewhat enliven the detail of the reports.

Subscribers or others wishing additional copies of the issues containing reports of General Convention may have such entered at the rate of 25 cents from the issue for next week to Jan. 1st, 1902; but this rate cannot be granted on renewals of subscriptions already standing. Many in a parish may be glad to have the benefit of the General Convention reports at this low rate.

ANSWERS TO CORRESPONDENTS.

M.—By American Canon Law a Missionary Bishop may be translated from one Missionary District to another or to a Diocese, but the Bishop of a Diocese may not be translated. The only instance in which the latter has ever been allowed in American Church history was when Bishop Philander Chase, having resigned the bishopric of Ohio in 1831, was permitted in 1835 to become Bishop of Illinois. Such a translation was afterward forbidden by canon.

J. G. J.—It is probable that the expression is a paraphrase of Jere. xxxi. 7, though we cannot state positively.

THIS CZOLGOSZ was doubtless a baptized person; perhaps he received in early years at the hands of a Bishop, Holy Confirmation. If so he has been fed upon the Body and Blood of the Saviour of the world. But if not a member of the historic Catholic Church he at least must have received when young religious training from the hands of parents.

We have in him an illustration of an individual upon whom the grace of God was bestowed in vain. In the contemplation of the frightful deed which he has wrought we have an idea to what a low, base and terrible condition neglect to cultivate the grace of God may at last bring the individual.

There are gradations in sin. First, the neglect of public worship; then the failure to put in practice the simple requirements of a common humanity; then the practical rejection of Christ and the teachings of that divinely constituted authority, the Catholic Church.—*Rev. E. W. Hunter.*

AND I SHALL behold Thee face to face, O God, and in Thy light retrace how in all I loved thee, still wast Thou.—*Robert Browning.*



Literary



Anti-Christian Supernaturalism. By the Rev. Kenneth Mackenzie, Jr. Nyack, N. Y.: Christian Alliance Publishing Co. New York: Thomas Whittaker.

We have, in this pamphlet of 191 pages, a fair-minded and scientific sketch of Theosophy, Christian Science, and Spiritualism. Our author traces them all back to their common source, and clearly sets forth the antidote for all three. In the introductory chapter we are told that the old materialism no longer holds sway over educated minds, but that "the intelligent thought of the times is directed to things occult, and satisfying itself with such supernatural manifestations as cannot be sincerely ignored." Mr. Mackenzie rightly calls attention to the superficiality of "Theosophy," which is nothing but modern Buddhism in a new dress, despite its seeming depth and confusing technical terminology. He shows that its main attraction for young or immature people lies in its pantheism and its doctrines of the astral body and reincarnation. We find attention called to the important fact that Buddhism is perfectly willing to accept Jesus Christ as "an Avatara, or incarnation, of the Dharamakaya, such as Buddha himself was." We can thank him, also, for calling our attention to the fact, often forgotten, that Buddhism is a system of ethics, rather than a religion. And we are glad that he calls attention to the deplorable position of the women of India, which is a direct result of this system.

The pretences of Christian Science and of its founder are clearly set forth; and our author shirks no issue. Attention is called to its threefold claim: "1. Restoration of Christian Healing of the Apostolic times. 2. The establishment of Christianity upon a scientific and practically demonstrable basis. 3. The metaphysical and spiritual interpretation of Christ's teachings." Spiritualism also deserves careful study, such as has been given it by the Society for Psychical Research. While not fully convinced of its claims, one of the members of this learned Society, Dr. M. J. Savage, a Unitarian minister, yet thinks that "we are on the eve of discovering the Other Country, as really as Columbus discovered America."

Mr. Mackenzie now turns to "the Problem and its Peril." He finds that all three cults repudiate Scripture as an authoritative Revelation of God; all three are alike Pantheistic; no one of them accepts Christ as the Son of God; they all alike proclaim that there is no sin, no Atonement, no Incarnation; to all of them the man himself is God, answerable to himself alone and to no higher Power! What wonder, then, that our author refers all of these cults back to Satan as their author, and considers them all as but different forms of the lie wherewith the Devil has ever tried to deceive man and turn him away from his God?

The antidote for these poisons, he finds in the preaching and teaching of a Christian Supernaturalism, especially in preaching about the Holy Ghost. We are urged to take up against all of these forms of error "the sword of the Spirit, which is the Word of God." The little book is exceedingly well written, the arguments are conclusive, and the style often rises to a noble, almost enraptured eloquence. It is certainly the best brief manual known to us on this subject; and we most cordially recommend to all of our readers, lay as well as clerical, this little book.

F. C. H. WENDEL.

Tristram of Blent. By Anthony Hope. New York: McClure, Phillips & Co. Price \$1.50.

The story hinges on the difference between the Russian calendar and our own. A man dies in Russia and his wife, from whom he was separated, immediately marries her lover. Difficulties about the legitimacy of her son's succession to Blent form the chief topic of the book. The young man gives up the title and place to his cousin, and afterwards finds that he is the lawful heir himself. The difficulty is solved by his marrying his cousin, and so uniting their interests.

It is an interesting story, but devoid of thrilling incidents which we usually associate with this author's name. The characters of Harry Tristram and Cecily Gainsborough are well drawn and worked out.

The Battle Invisible, and Other Stories. By Eleanor C. Reed. Chicago: A. C. McClurg & Co. Price \$1.25.

These five little stories of country and farm life were written by a new Chicago writer. They are delightfully told, and the author compares favorably with Mary E. Wilkins in her use of New England dialect and in the perception of New England character.

Mrs. Reed is certainly to be congratulated for her success in depicting so well the strong traits, and particularly that of self-sacrifice, which mark the Puritan character.

The Chouans. By Honoré De Balzac. Illustrated. New York: Thomas Y. Crowell & Co. Luxemburg Edition. Price, \$1.50.

Those unfortunate mortals who do not yet possess the writings of the great author of the *Comédie Humaine* can now supply their

lack by securing an edition at once handsome and adequate, and at a reasonable expense.

Prof. Wm. P. Trent of Columbia University has written a critical introduction which helps the reader to a just appreciation of the great importance these vivid pictures of life bear to the best literature. The illustrations in half-tone and photogravure are superb.

Juell Demming. A Story. By Albert Lathrop Lawrence. Chicago: A. C. McClurg & Co. Price, \$1.25.

The story of the rise of Juell Demming from a poor young man to a position of eminence and honor is rather interestingly told in these pages. The tale is not madly exciting, but sufficiently so to hold the attention of a certain class of readers. The book is free from "problems" and is wholesome and clean.

Justice to the Woman. By Bernie Babcock. Chicago: A. C. McClurg & Co. Price, \$1.25.

Here on the contrary the "problem" stares from the first page and demands solution throughout the book. It is the old story of the woman wronged, first by deception, then by desertion.

The fate of Mignon Dermet was a more kindly one than usually overtakes those who wander from the path of strict rectitude, though hers is not to be sought after. The book is one that can do no harm, the lesson is clearly shown, and the moral plain.

Stories from Homer. By Alfred J. Church, M.A.

Stories from Virgil. By Alfred J. Church, M.A.

Gulliver's Travels. By Dean Swift.

The Child's Don Quixote.

Each published by Thomas Y. Crowell & Co. Price, 60 cts.

These classics are excellent editions. Church's stories from the Greek and Latin classics are too well known to need any commendation from us. They constitute the very best kind of reading, both for young and old. Children of ten to twelve can enjoy them, and they can never be outgrown. These stories keep close to the originals of Homer and Virgil, with just enough simplification and paraphrase to make them fully intelligible to all readers. The siege of Troy, the subsequent wanderings of Ulysses, and of Æneas, are fully presented, with illustrations copied from masterpieces. No better introduction to ancient mythology and the Greek and Latin classics can be found. The edition of *Gulliver* is expurgated of its coarseness while the keen satire of Dean Swift remains, and the absurd adventures of the old Spanish knight, who was not the last to fight a windmill, are brought within the ken of intelligent children.

A Nest of Girls; or, Boarding-School Days. By Elizabeth Timlow. New York: E. P. Dutton & Co. Price, \$1.50.

This is a charming story of life at a girls' boarding school. The whole tale is true to life, and even the slang used by the young women may be considered correct and up-to-date. The pictures are by H. R. Richards, and they are remarkably well done.

The whole tone of the book is high, and any young girl who reads it could not fail to be the better for it.

The Little Cousin Series. By Mary F. Wade. Illustrated by L. J. Bridgman. 4 vols. Boston: L. C. Page & Co. 1901. \$2.40.

1. *Our Little Japanese Cousin.*

2. *Our Little Indian Cousin.*

3. *Our Little Brown Cousin.*

4. *Our Little Russian Cousin.*

It is a very clever idea to gather together a good deal of information about child life in various countries, and present it in the interesting form of stories of children. This is very well done in this series of attractively made books, and we hope the author will extend the series to embrace other of our little cousins, for certainly children everywhere will welcome such books. The Japanese child is perhaps a trifle idealized. One is at any rate skeptical of the fact that Lotus Blossoms "do not say unkind words to make her sad"; and it is a little startling to learn that the Russian children are "baptized with oil"!

The Kingdom of God. The Gospel according to Jesus Christ. By the Rev. C. C. Kemp, Clinton, Mich. 76 pp. Price, 25 cts.

An earnest and sincere attempt to provide instruction upon a subject where instruction is much needed. The author calls his booklet a "Normal Course for Teachers." Perhaps that is rather an ambitious title for so small a work. Nevertheless the writer has seized the neglected truth of the Gospels and treated it most emphatically.

We think that he sees in the Old Testament rather more of the New Testament Kingdom than a student who held no brief would find there. However, the larger part of his words have to do with New Testament texts, and here he writes very much to the point. Altogether it is a very suggestive little handbook, and ought to prove helpful among the Sunday School teachers for whom it was written.

THE *New York Times* celebrates its fiftieth anniversary by issuing, in addition to the usual familiar newspaper, a photographed reprint of the four-page sheet which comprised No. 1, Vol. I., of the *Times*, and also a handsome gold-bound pamphlet recording the history of the *Times*, which is indeed the history of New York journalism and New York politics during the eventful years since 1851. It is very interesting reading. Especially so is the account of the events following the Civil War, and that of the Tweed ring.

Life's Wheel.

BY GERTRUDE OKIE GASKILL.

CHAPTER VIII.

ONE day in April, a short time after Margaret's return from her six weeks' visit in Boston, she was writing so busily at her desk in the library that she failed to hear the door-knocker or to notice the entrance of the maid, until a card was laid beside her hand. Looking up quickly, to direct that the guest be taken to the smoking-room across the hall, she met Mr. Bigelow's smiling eyes and knew it was too late to stop his entrance.

"Will you forgive me for coming in upon you so informally, Miss Catherwood, and for interrupting you when you are writing and no doubt want to be alone?" he said, coming eagerly forward.

"You are very welcome, Mr. Bigelow, and I do not mind the interruption because I was just now trying to solve a knotty problem with my pen; and your penalty shall be to help me."

"That will be a great pleasure, not a penalty. I feared you would condemn me to solitude in the 'den' until you finished your chapter," he replied laughingly.

"No, oh, no! I need too immediate help for that. Will you read my story? It is not long; or, shall I read it to you? Or perhaps merely a synopsis of it would be best."

"By all means read it, Miss Catherwood. It is not often that I have the opportunity of hearing a writer read her own words. Then, too, it will save my valuable time when you submit it to me through the mail;" and he smiled at her.

"I had not meant to send it to you," she said with an answering smile; "the thought came to me not long since that you were too kind a friend to be a good critic of my work. I believe you have imperiled the reputation of your magazine more than once, rather than hurt me with a refusal. Am I not right?"

"No, you are not right. I have always acted as an unbiased judge and a cold-blooded editor when passing upon your manuscripts. Did I not return one story? But read, read; I want to help you out of your dilemma."

Margaret's voice was beautiful. She read as though talking—softly, smoothly, and with not too sharply defined inflections. Once or twice she looked up from her manuscript to ask some question, but a certain intentness in her listener's gaze made her seek again, hastily and in confusion, her written words.

"There!" she said, stopping in the middle of a paragraph. "That is all; now tell me, shall I marry her off, or let her go on with the work for which she is so eminently fitted? That is my problem."

"It is a charming story, and—do you know you have never read to me before. Why have you not done so, Miss Catherwood?" His voice was strangely earnest for such a simple question.

"Perhaps you have never asked me to read aloud, Mr. Bigelow; but will you not help me with my story?"

"The story—oh, yes! I had almost forgotten it was a story, it is so life-like."

"Then you like it? Really?" she asked eagerly, the author in her getting the better of the woman.

"Yes, I like her, the heroine. How could one help it when she is the *facsimile* of one's friend? But you must have her marry, of course. Nobody will be satisfied otherwise. I confess the sketch would be more artistic if you let her continue with that nursing which she considers her life-work; but it wouldn't do, it wouldn't do at all. Any man would declare that the whole thing lacked point. You'll have to introduce another character, that is what you'll have to do; you really have nobody to tempt the poor girl away from her work. Why don't you bring in a doctor or a lawyer or an editor, or some one of that sort?"

"I hadn't thought of that," Margaret replied, meekly. "I shan't introduce an editor, they are too hackneyed—begging your pardon—and I don't care especially for lawyers. I might transform the man who is already there into a doctor. He loves

her. How would that do?" and she looked perplexed at Mr. Bigelow.

"He! He's just a ninecumpoop! Reminds me of your aunt's friend, Babcock. Your heroine can't throw herself away upon him. Why did you write that story, anyway, Margaret? I don't like it."

"You told me it was charming only a moment since, Mr. Bigelow," she replied, blushing, and wholly unconscious of the slip he had made in her name. "Perhaps it would be better," she continued, "to put the story away and let us go for a walk; it really is of no consequence whatever. I can fight the difficulty out alone. Will you excuse me, please, while I get my hat?"

She arose hurriedly to leave the room, but he was beside her before she reached the door, and had her hand.

"Margaret—do you mean to tell me that you do not know it is your own life that you have written there? Your own sweet self that you have put down in black and white?"

"I did not mean her to be like me, of course not! She is altogether idealized, too much so; one really could not be so perfect as that. It has annoyed me that I could not make her more human. The whole thing is very sentimental! I shall tear it to pieces!"

"I wish you would! I shall never publish it unless you introduce another character, and even then I shall not do it. You do not dislike me as a man, Margaret; is it—is it as an editor that you dislike me?"

"We were not speaking of you, Mr. Bigelow," Margaret stammered, trying vainly to release her hand. "We were speaking of my wretched little story. You have taken my remark too personally."

"Yes, I have taken it personally because you write your own life and put in all your friends save me. Margaret, were I to write my life since meeting you, my theme would be Margaret, Margaret, and only Margaret. Do you not know that I love you and would have you for my wife, dear?"

"I did not know—I have not thought about it much till—till now. My work has filled my time and thoughts. I did not know that love could take its place."

"And has it, Margaret? I pray it has?"

"Yes!"

[THE END.]

THE THIN CHURCHMAN.

WE HAVE heard of the High Churchman, the Low Churchman, the Broad Churchman. By some curious concatenation of circumstances, it has been understood that these three represent the whole body of Churchmanship. There is, however, some ground for fear that it is not quite an exhaustive division, as our old logics would say. There seem to be some men whom we cannot classify. Not, indeed, that we are anxious for classification; it would be a happy day for us if "Churchman" expressed all that could be desired of a member of the Church Catholic. We could spare the other attributes. Unfortunately this is not yet the case; classification is necessary—tentatively we hope. Consequently we make no apology for dealing with the Thin Churchman.

As a matter of fact he is flattened out. He used to be broad. He was, in those days, very intellectual. In fact, he feared that there were certain doctrines of the Church which could not quite be reconciled with intellectual progress. Some one may say: "So much the worse for intellectual progress." There is a suspicion that the person who says that is a sacerdotalist in disguise. But our friend, the Thin Churchman, must soon find that breadth and depth are mathematically in inverse ratio. Moreover, it was unfortunately the case that one by one the huge intellectual stumbling-blocks were moved out of the way. The Darwinian hypothesis was said, for example, to have annihilated the Book of Genesis twenty-five years ago. It distressed the Thin Churchman very considerably. He saw difficulties in the Biblical account of Creation; he saw none in the doctrine of descent from the lower animals. He saw cruelty and horror in the history of Judah and the "deprecatory" Psalms, but he failed to see the cruelty and horror in the theory of the Survival of the Fittest. Bit by bit, however, he began to see that the Catholic Faith would stand even against the Evolution dogma, and he found that spiritual vigor all about him had made dilettante unbelief a little unfashionable—that is, intellectually unfashionable. Consequently, he revised his faith and became, not Broad but Thin.

He lies on the surface of things, therefore. Deeper signifi-

cances have never allured him. He touches the outside of all problems. Take the problem of Sin. He wonders why Sin is allowed in the world, for the explanation in the Book of Genesis is naturally under the shadow of discredit. If he went farther down, if he were not a Thin Churchman, he would ask himself what but the Catholic Faith can grapple with sin. What else offers a remedy? Literature and art, for example—the Thin Churchman recognizes their beauty and their worth—can they grapple with a moral habit of a decade's growth? Yes; the Thin Churchman has difficulties, but his difficulties are bubble-difficulties which come buoyantly to the surface. He overlooks the others.

But his difficulties often touch matters of very little importance. He hears that a certain priest had only two communicants at a High Celebration, and he wipes away a tear, murmuring "Rubric" the while. He forgets the thousands of churches where there is not a Celebration on those days for which the Prayer Book provides special offices. He is not quite clear on the subject of Confirmation. He reads a report in a degenerate newspaper which says that boys of tender years have been encouraged to make their first confession. The Thin Churchman sighs—they are going too far, he says. He can already see the sunlight on the dome of St. Peter's, Rome; he knows all about Confession, he uses the Sacrament of Penance himself, but he has doubts, hesitations about—about—well, about "the way things are going," for he fears "they" are going too far.

He lives in a constant state of panic, therefore. He sees dangers around and about him; he feels that he would like a translated St. Athanasius' Creed, and he would so much like the reunion of the "Churches," excepting the Church of Rome, of course. He fears that if a blow is struck it will pierce him—as most certainly it will—and he wonders why everything does not pass off quietly, without this disturbance from Protestants. If he but knew it, he needs deepening. He needs to be bold and to grasp the central fact. He has discussed surface subjects, copes, chasubles, and candles, and to but little effect. The main central point has been curiously overlooked. He needs the Crucified: the doctrine and the more extended practice of Confession have caused him anxiety when it is but the realization of the great Redemptive Act which sin occasioned, and of the tremendous importance of grappling with modern evils in the light of the Cross. The Thin Churchman does not worry, for example, about the fall in population. It is not a very nice subject, he says, and he would rather not face it—at present. Because to face it would mean to go into a depth, and he hates depths.

One disadvantage of a rapid ritual advance is the number it leaves hopelessly behind, simply because they have followed the ritual, leaving the spirit of it aside. What is wanted, therefore, is the deepening of the spiritual apprehension of religion. We have fought for objective religion. It has been a long fight and a weary, but—we need the subjective also. Only by this means will the surface-dweller see what a great and a wonderful thing is religion. He will see that science has not touched the ancient Creeds, save to bring them out into clearer proportions, and every advance in ethical science has made clearer and more clear the stupendous moral discipline of the Catholic religion and the ineffectuality of aught else. Did the Thin Churchman but concentrate himself, so to speak, upon the first essentials, he would be less suspicious and less susceptible to panic, because he would have passed through the surface, deeper and deeper, until he was resting on the very heart itself, which underlies all. The trouble with the Thin Churchman is that he will not go below the surface at all. And it is surface that makes controversy; it is depth which submerges it.—*Church Times.*

THE ORIGIN OF A WORD.

TANTALIZE. A long time ago a wicked king named Tantalus lived in Phrygia. And in order to punish him the gods put him in a large tank almost full of water. Near him grew trees loaded with nice fruits, and the boughs leaned down close to him. It looked as if he might have all he wanted; but every time he reached up to take an orange or a pomegranate the limbs of the trees would wave beyond his reach and he could not relieve his hunger. Every time he bent his head to drink of the water that surrounded him it would shrink away from his lips, and he never could reach it. From the name "Tantalus" we get our word "tantalize." To show some good thing just ahead and yet keep the hopeful person from reaching it is the worst kind of teasing. It is really tantalizing.—*Presbyterian Banner.*

~ ~ The ~ ~ **Family Fireside**

THE NATION'S DEAD.

WITH MARTIAL MUSIC and with solemn splendor
We laid him down to rest;
The brave heart silent and the strong hands folded
Over his quiet breast.

And over all the world there hangs a sadness
Deep, for the Nation's Dead,
Hushed for the moment is the Nation's gladness,
Fall'n is our noble Head.

No echo of that awful wave of sorrow
Stirs him from that calm sleep;
His course is finished, and the Mighty Father
His faithful soul doth keep.

"God's will, not ours!" We would have held our Hero
Back from the gates of death;
Only God's angel closed the weary eyelids
And stilled the failing breath.

"Nearer my God to Thee"; the words familiar
His childlike faith expressed,
Keep him, oh Father, in Thy light perpetual,
Grant him eternal rest!

Trinity Rectory, Platteville, Wis.

CAROLINE H. B. EDGELOW.

A SWEET MORNING SERVICE.

THE bells were ringing sweetly, their tones carrying far and clear upon the summer air. They called me, but illness kept me from the House of Prayer; and I lay quiet in my hammock listening to the music of the bells and noting the passers-by, from whose sight I was hidden by the osage hedge that skirted the green lawn.

The Sunday School children were the first to go by. There were two young girls walking arm in arm, and one was repeating the collect for the day—"Lord of all power and might, who art the Author and Giver of all good things. . . ." I pondered long over the words, "good things"; for bodily weakness often veils the spiritual eye to the happiness of God's earth; but as I looked around me, the scales fell and I saw.

Above me the fir-tree, with its green spire and graceful, drooping boughs, the plumed ends fashioned curiously like unto the cross divine, while through vistas of the needle-shaped leaves gleamed the blue of a cloudless sky—was ever more beautiful cathedral than mine?

All was still, save for the rustling of the leaves and twigs; the bells had ceased to ring, and in many churches of the land, I seemed to hear the solemn words: "The Lord is in His Holy Temple." The breezes whispered them to me over and over as I lay with closed eyes, but not asleep.

Suddenly from the house top came a long, clear prelude of song as the mocking-bird prepared to give the anthem of praise. "O come, let us sing unto the Lord. . . ." Did ever choir thrill to more joyous music than I heard from the throat of the sweet wild bird?

Again was silence for a little space, as the bird of high degree took its swift flight with graceful spreading of gray-white wings; still in memory stayed that song.

Presently, from the hedge near by, there came a gentle trill, growing bolder as the singer, a tiny wren, gained courage to proclaim: "We praise Thee, O God!" For full ten minutes the bird-music continued without pause, and never was a sweeter *Te Deum* sung. When the little warbler ceased his lay, again there was silence save for the soft stirring of the pine boughs.

Would the bird return for its *Jubilate*? A flutter of white wings, and circling overhead was the mocking-bird once more. This time it rested upon the fir-tree spire and swaying back and forth with head uplifted "poured forth its soul in song," Breathless I listened in ecstasy of joy: "O be joyful, O be joyful!" many times I heard the glad refrain; then stillness reigned.

"Tis sermon time," I said, "but where the preacher and what the text?"

Even as I spoke my eyes strayed to the magnificent red

lilies blooming near at hand. "Consider the lilies"—'twas the Master's voice; "they toil not, neither do they spin." Full half an hour that sermon lasted, more satisfying than spoken words of man. At noon, once more from tree and bush the bird-music echoed far and wide, "Amen, Amen."

NEW PICTURE OF BISHOP PHILANDER CHASE.

THE likeness following is taken from a family ivorytype, in possession of Mrs. Smith of Milwaukee, a granddaughter of Bishop Chase, and has never before been published. The



PHILANDER CHASE, D.D.

original was taken in about the year 1815, while the Bishop was rector of Christ Church, Hartford, Conn., being four years before his consecration as Bishop of Ohio.

PHILANDER CHASE, D.D.

EVA'S ESCAPE.

BY MRS. J. D. H. BROWNE.

IN ONE of the inland valleys of southern California, so hot and dry in summer, so beautiful in winter, lies the little town of San Jacinto. One night, it was the eve of Christmas of 1899, a severe earthquake almost totally destroyed the business portion of the town, and the next morning saw a picture of desolation and ruin where on the previous day there had been a peaceful and prosperous community.

Strange to say there was not the loss of a single life in the town itself, although quite a number of the residents, business people and others, made their homes above or behind the store-buildings which composed the principal street. Many were the wonderful escapes described by some of these people, but one, the most wonderful of all, I will relate.

A lady and her little daughter had rooms over one of the largest stores on the corner of the main street. The little girl was delicate, and they had come to escape the severe eastern winter and to enjoy the wonderful climate and beautiful winter scenery of Southern California. They had spent some very pleasant months in the sunshiny weather, and little Eva Sherwood was growing healthy and hearty in the out-of-door life which she led.

There was a grove of cotton-wood trees, whose yellow leaves still clung to the branches, within a very short distance of the town, and here Eva with some young companions enjoyed frequent picnics and spent delightful afternoons.

Christmas eve was as warm as a summer's day, and the

children lingered in the cotton-wood grove until the sun had gone down and the mountains in the distance had put on their wonderful sunset colors, pink and opal and purple, making them look like what we read of fairy-land.

The twilight is very short in Southern California, and it was nearly dark when Eva ran up the flight of steps to the flat where she lived and into her mother's arms.

"It was so nice in the grove, mother," she said, "and we had such a good time, and then the sunset was so lovely, and I never thought how quick the night comes on."

As they sat at supper they spoke of their friends in the East and wished they could all be with them to enjoy this beautiful "Summer Christmas," as Eva called it. Then they grew a little homesick and consoled each other with the thought of letters and packages which would surely come to-morrow.

Ever since Eva had been a little child she had always said her prayers night and morning with her mother, and on this particular night they knelt very close together, as they asked God's protection and blessing for dear ones far away and for themselves in a strange land.

"Lighten our darkness, we beseech Thee, Oh Lord, and by Thy great mercy defend us from all perils and dangers of this night, through Jesus Christ our Lord. Amen." That was one of the prayers Mrs. Sherwood said, and the solemn words lingered in Eva's mind.

"There are really no perils and dangers in this pleasant place, are there mother?" she said after a while when she lay cosily tucked up in her little bed. "We are quite safe here, aren't we?"

"Yes, dear, it is a safe, pleasant place," said Mrs. Sherwood, "but it is God who makes it so. We cannot tell what might happen, if it was His will, but we may be quite sure that He is always our loving Father and cares for His children."

She kissed her little daughter very fondly and, after reading for a while, went to her own bed at the other end of the large room.

The quiet hours went by and Eva slept soundly without awaking till it was long past midnight. Then she suddenly awoke, without any cause she knew of, and lay watching the moonlight as it crept through the western window and touched her mother's bed. It was an intensely still night, and presently the little girl began to feel a little lonely and even nervous.

"I wonder would it disturb mother if I was to creep into bed with her?" she thought, "it is so awful still and lonesome."

It seemed rather babyish and she had not done so for some time, but she slipped out of bed and, stepping ever so softly across the floor, got so quietly into her mother's bed that Mrs. Sherwood neither heard nor felt her little daughter who, in a few minutes, was again fast asleep herself.

Another hour or so went by, and then both were awakened by a loud rumbling sound and a violent trembling of the floor.

"Eva, Eva!" cried Mrs. Sherwood, her first thought for her child, and she was about to spring out of bed to go to her, but the next instant Eva had clasped her arm.

"I'm here, mother. What is it? What is that awful noise? Oh, it must be an earthquake! Will God take care of us?"

She was trembling violently and Mrs. Sherwood was herself greatly alarmed, though she did not give way to her fear.

"Of course He will, my child. We are in His hand. He is our Father."

The awful swaying and shaking of the building continued, and now came a tremendous crash of falling masonry. Cries of terror came from the adjoining buildings, then crash upon crash, and, as mother and child were about to grope their way to the door, intending to escape by the stairway, there was a sudden rending of the very room in which they were, and the wall on the side where Eva's bed stood parted from the rest and fell outwards into the street. "From the perils and dangers of this night, good Lord defend us."

There was one more shock, though not so severe as the previous ones, and the earthquake was over.

Mrs. Sherwood lit a lamp standing beside her bed, and then she saw what made her fall upon her knees in speechless gratitude. While the side wall had fallen into the street, a large portion of the ceiling had broken away and fallen upon the bed in which Eva had been sleeping, before going to her mother, and smashed it into fragments.

Mother and daughter dressed themselves with trembling fingers, and finding the stairway still standing, crept down and groped their way into the street, now filled with terrified people.

No lives were lost. The little town is now rebuilt and as

prosperous as it was before the earthquake. None of the inhabitants are likely to forget that Christmas morning of 1899, and surely many of them must feel, like Mrs. Sherwood and Eva, that the loving Mercy of a Heavenly Father saved them in their hour of peril.

HOUSEHOLD HINTS.

RICE HAS a fine flavor if washed in hot water instead of cold, before cooking.

WHEN EGGS are scarce, cake can be made from the whites and a custard from the yolks.

USE A silver spoon in cooking mushrooms; the silver will be blackened if any injurious quality is present.

TO PRESERVE the strength of the coffee while it is making, plug the spout of the coffee pot with a wad of brown paper.

A FRESH new laid egg will require longer to boil if you would have it of the same consistency as one that has been laid some time.

SALT ADDED to new milk will curdle it; therefore in preparing porridge, custards, or gravies, do not add the salt until the last thing.

IF THE whites of eggs do not beat to a froth readily add a pinch of salt and place in the refrigerator until they are thoroughly cold; then they should beat light very quickly.

TO PREVENT the salt from absorbing the dampness and becoming hard in the salt cellars mix a little corn starch or rice flour with the salt, using one spoonful of starch to six of salt.

IF THE HANDLES of stove brushes are kept clean from the first, that part of the work will seem no dirtier than any other about the house. It is an excellent plan to use a paint brush for putting on the blacking; also use plenty of newspapers for polishing.

TO LOOSEN GLASS STOPPERS hold the bottle in such a way that the neck becomes warm, but not the stopper, when the warmth causes the neck to expand and the stopper is readily removed. A few drops of oil placed round the upper part of the neck is sometimes effectual.

YOU CAN clean a shiny looking black silk most effectively by boiling old black kid gloves in a little water and sponging the liquor into the silk and then pressing quickly. Fullers' earth will help to remove grease and soot marks. Benzine will often remove spots; but you must be very careful to rub toward the center of the spot and not outward, or the clean material is stained.

TO RESTORE the tarnished surface of a piano, wipe it with a dampened chamois skin and dry with a soft cloth. Then moisten another cloth with a few drops of equal portions of sweet oil and spirits of turpentine, and polish well. If the keys are yellow, rub them with alcohol and water. The alcohol causes quick evaporation, and that is better for the ivory. Do not allow a piano to stand near a stove or register.

TO CLEAN and polish mirrors and window glass mix some powdered whiting with water and make a thin paste. Make a ball of linen rag, dip this in the liquid, and rub all over the glass surface. Then wipe with a dry cloth and rub with a chamois skin. Only a small portion of the glass should be cleaned at a time, as the whiting is difficult to remove if it is allowed to dry, and it dries very quickly. In cleaning mirrors use care not to touch gilt frames.

CUT GLASS ware is both valuable and beautiful, and should be carefully treated when cleaned. It should, in the first place, be washed in warm water to which have been added a few drops of that invaluable cleansing agent, ammonia. Having thoroughly rinsed them, brush each piece separately with a soft brush dipped in whiting, and then, when the white powder is washed off, polish the glasses, which should drain for a minute or two, with tissue paper which puts on a splendid gloss.

THERE are many fats that can be used in cooking. All of these should be saved by themselves for culinary purposes. Fresh pork fat should always be saved, as it is as nice as lard for frying. Mutton and lamb fat, however, is strong and of no culinary value. Beef fat is valuable for frying, but should be mixed with about half its bulk of lard or chicken fat. A combination of various meat fats used in the kitchen makes a better medium for frying than pure lard, and is more wholesome. Butter is the poorest fat for frying. It cannot be successfully used in deep frying, as doughnuts and croquettes are fried, because it burns before it can be heated to the proper temperature. Keep two separate jars for cooking fats, one for coarse fats, the other for finer. Those jars of a half-gallon size, with straight sides like butter jars, are the best for the purpose. Fry a slice of raw potato in fat that is used in cooking, and put it into the jar in which the general fat is kept. Save chicken fat, which is delicate enough to use in place of olive oil for salad dressing, a small jar by itself. Turkey fat is too strong to use in cooking, but like lamb and mutton fats, it should be strained into the soap fat. It pays to keep this fat clean, and to strain it from time to time. It is easy to keep a supply of soft soap in the house from this source, which will be very valuable for house cleaning and washing up greasy pots and kettles, even if it is used for no other purpose.

Church Calendar.



Oct. 4—Friday. Fast.
 " 6—18th Sunday after Trinity. (Green.)
 " 11—Friday. Fast.
 " 13—19th Sunday after Trinity. (Green.)
 " 17—Thursday. (Red at Evensong.)
 " 18—Friday. St. Luke, Evangelist. Fast. (Red.)
 " 19—Saturday. (Green.)
 " 20—20th Sunday after Trinity. (Green.) (Red at Evensong.)
 " 28—Monday. SS. Simon and Jude. (Red.)
 " 29—Tuesday. (Green.)
 " 31—Thursday. (White at Evensong.)

Personal Mention.

THE address of the Rev. C. R. BIRNEACH is changed from Griggsville to Pittsfield, Ill., where he is in charge of St. Stephen's Church.

THE Rev. Dr. HERBERT E. BOWERS has accepted the rectorship of Trinity Church, Marshall, Texas, and will also have charge of work at Jefferson and Longview in the same Diocese. Address: Marshall, Texas.

THE Rev. WM. A. BROWN, who has had temporary charge of Grace Church, Lynchburg, Va., during the rector's vacation, will take charge of work at Blacksburg, Diocese of Southern Virginia.

THE address of the Rev. D. D. CHAPIN for the present is, Sheldon Junction, Franklin Co., Vermont.

THE Rev. H. E. CHASE has resigned his chair at Nashotah House and entered upon the rectorship of Grace Church, Hinsdale, Ill.

THE address of the Rev. WM. CONEY is changed from Newport, Oreg., to St. Paul's Rectory, Salem, Oregon.

THE address of the Rev. G. M. CUTTING is changed from Santa Rosa, Calif., to 66 W. 104th St., New York.

THE Rev. PHILIP G. DUFFY, rector of St. Mark's Church, Oconto, Wis., has been called to the rectorship of St. Stephen's Church, Milwaukee.

THE address of the Rev. E. P. GRAY is changed to 477 W. 140th St., New York.

THE Rev. ROLAND E. GRUEBER has accepted work as assistant at the Church of the Ascension, Atlantic City, N. J. Address, 1709 Arctic Avenue.

THE address of BISHOP HUNTINGTON has been changed from Hadley, Mass., to Syracuse, N. Y.

THE address of the Rev. R. T. JEFFERSON is changed to R. D. 40, Darien, Conn.

THE Rev. Dr. F. J. MALLETT, who for nearly four years has been rector of St. Paul's, Beloit, has resigned, to take effect in November, and will wind up his work in the Diocese of Milwaukee by conducting a parochial mission at St. Alban's, Sussex, after which he will take a vacation, he having sustained Sunday service throughout the summer.

THE Rev. ARMAND DE ROSSET MEARES has removed to Marion, N. C., in the Missiary District of Asheville.

THE address of the Rev. R. L. KNOX is changed from Council Bluffs, Iowa, to Tiskilwa, Ill., in the Diocese of Quincy.

THE Rev. R. J. MOONEY has resigned the rectorship of St. Paul's Church, Brainerd, Minn., and, after ten years of consecutive work, will, with Mrs. Mooney, take a vacation in travel.

THE Rev. CHARLES MARTIN NILES, D.D., may be addressed at the Occidental Hotel, San Francisco, until after the General Convention.

THE street address of the Rev. D. C. PEABODY is changed to 503 W. Decatur St., Decatur, Ill.

THE Rev. JAMES SHEERIN, who was formerly vicar of the Chapel of the Comforter, Ascension parish, New York, and who has recently been priest-in-charge of All Saints' Church, Briar Cliff, has been appointed associate rector of St. James' Parish, Cambridge, Mass. (the Rev. Dr. Edward Abbott, rector).

THE Rev. WILLIAM C. SHEPPARD of St. Mary's, Middlesboro, Ky., is in charge of St. John's, Knoxville, Tenn., in the absence of its

rector, the Rev. Dr. Ringgold, who is a deputy to the General Convention.

THE address of the Rev. JOHN TILLEY, JR., is changed from Rantoul, Ill., to Ozone Park, New York City.

THE Rev. F. C. H. WENDEL, Ph.D., has resigned the charge of St. Paul's Church, Huntington, Conn., to take effect All Saints' Day.

DIED.

BARNARD.—At his home, Greene, N. Y., September 20, 1901, FREDERICK EUGENE BARNARD, aged 84 years, senior warden Zion Church, Greene, since 1870, and choirmaster for 60 years.

TORBERT.—On Sept. 29th in the Toronto General Hospital, of typhoid fever, the Reverend HENRY MARTYN TORBERT, rector of St. Stephen's Church, Boston.

MEMORIAL.

BISHOP WHIPPLE.

At a meeting of the Bishops present at the funeral of Henry Benjamin Whipple, D.D., September 20, 1901, at Faribault, Minn., the following memorial was adopted and ordered sent to all the Church papers for publication:

In the death of the first Bishop of Minnesota a prince in Israel is fallen, a veteran hero of missionary work is lost to the Church militant. For more than forty-two years he led the work. The early chapters of it, while physical vigor was vouchsafed him, were stories of unrelenting toil, unflinching devotion, and unchanging success. The light and warmth of his missionary zeal reached forth after all sorts and conditions of men. His great heart and wise mind took them all in. From the first the red men and at the last the black men knew and felt the strength of his love and help.

He laid the foundations, too, of educational work in his Diocese, deep and broad. He touched the springs and sources of liberal help to the supplying of substance to body forth the aims of his sagacious foresight and his unquenchable ardor.

In the House of Bishops he was a conspicuous member, and in later years an influential leader for thirteen General Conventions; in two of these it fell to his duty to be the Bishop presiding, and in the session at Minneapolis he was as a prince among brethren indeed, in extending a loving welcome to all, while expressing a radiant loyalty to his own home field.

At many times and in various ways love went forth to him and honor was accorded him from our Mother Church of England.

We, his brethren in office, who long have looked up to him as sons, while deploring his removal from our head, and sympathizing with the sore affliction which has fallen upon his widow, his family, and the Diocese, would place on record our reverent thanks to Almighty God, who in giving him to the American Church, gave to her the gracious gift of a faithful Bishop, a great missionary, a wise ruler, and a good friend.

DANIEL SYLVESTER TUTTLE,
Bishop of Missouri.

WILLIAM HOBART HARE,
Bishop of South Dakota.

CHARLES CHAPMAN GRAFTON,
Bishop of Fond du Lac.

FRANK ROSEBROOK MILLSPAUGH,
Bishop of Kansas.

SAMUEL C. EDSALL,
Bishop of North Dakota.

THEODORE N. MORRISON,
Bishop of Iowa.

REGINALD HEBER WELLES, JR.,
Bishop Coadjutor of Fond du Lac.

WANTED.

POSITIONS OFFERED.

PRIESTS.—Wanted, by the Bishop Coadjutor of Nebraska, for work in the mission field, four priests, who must be young, single, and in vigorous health. None wanted but sound Churchmen. Splendid openings for earnest, consecrated men. Good climate, growing towns. Salaries from \$600 to \$700. References and testimonials required. Address, the Rev. CHARLES H. YOUNG, Secretary Diocese of Nebraska, 1702 N. 26th St., Omaha, Neb.

A CHURCHWOMAN of refinement and education, companionable. Experienced in house-keeping and charge of children. References. Address, O. M., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

CHOIRMASTER.—Cathedral organist and choirmaster, eight years in present position, wishes to make a change. Address, "TRAINER," care THE LIVING CHURCH, Milwaukee.

PRIEST, B.D., English, age 39, eleven years in present charge, good organizer and preacher, sound Prayer Book Churchman, desires lectureship in Ecclesiastical History and Liturgies (could assist in other subjects); or appointment as Rector or Assistant in a town or city parish. Highest Testimonials. Address Rev. C. R. LITTLER, B.D., Selkirk, Manitoba.

HOUSEKEEPER.—By a lady of energy and capacity, a position as housekeeper in an institution or family; capable of taking complete charge. Address, H. H., LIVING CHURCH Office, Milwaukee.

PRIEST, 37, married, sound Churchman, thorough musician, wishes to change from a vigorous climate to a dry and mild one. Highest references. D. E. P., care LIVING CHURCH, Milwaukee.

COMPANION.—Priest's sister, refined, musical, good sewer, desires position as companion, or would take charge of motherless children. Address, CHURCHWOMAN, THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

WANTED.—Second-hand 2 manual pipe organ for Episcopal Mission. Address, BURTON THOMAS, 164 Dearborn St., Chicago, Ill.

CHOIR SCHOLARSHIPS.—Three Choir Scholarships, paying \$175 each upon a student's expenses, are vacant in a high-grade, thoroughly equipped school for boys in the Middle West. Applicants must possess good voices. References required. Address, CHOIR SCHOLARSHIPS, LIVING CHURCH Office, Milwaukee.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

DESIRABLE ROOMS. Private family; ten minutes to Exposition; also through trolley line to Niagara Falls. References from many LIVING CHURCH readers. Rates \$1.25 per day, including breakfast. Take Niagara Street car. Mrs. H. W. BROWER, 175 Breckenridge Street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

is the Church in the United States organized for work—to perform the mission committed to it by its Lord and Master, Jesus Christ.

It has more than 3,000,000 members. If you are baptized you are one of them.

As the Mission to Mankind from the Father was the prime object for which the Church was ordained and sent; so the first duty of every Bishop and Priest and Layman must be to do all he can to hasten its accomplishment.

The care of directing its operations is entrusted by the Church to a Board of Managers, which maintains Missions both in our own country and in foreign lands.

These operations have extended, until today over 1,600 Bishops, clergymen, and laymen and women, are ministering to all sorts and conditions of men in America, Africa, China, Japan, and the Islands.

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$600,000 a year, not including "Specials."

To meet this the Board has no resources, except the offerings of the people. When the people neglect this their prime obligation, and devote all their offerings to other objects, however worthy these may be, danger and loss and delay must follow.

Nothing can hinder the progress of the Mission, if everybody will do the best he can, promptly. Anyone lacking opportunity to make his offering through the parish, can send it (whether small or large) directly to the Treasurer and receive a receipt.

All offerings are acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

ALL OFFERINGS should be sent to Mr. George

C. Thomas, Treasurer, 281 Fourth Ave., New York City.

ALL OTHER LETTERS should be addressed to "THE GENERAL SECRETARY," at the same address.

THE OFFICIAL ORGAN of the Society is *The Spirit of Missions*. Everyone who desires to know how the Mission fares, must have this magazine. It is fully illustrated. Price \$1.00 per year in advance. Send for specimen copies. Address *The Spirit of Missions*, 281 Fourth Avenue, New York City.

Other publications of the Board, printed for the purpose of giving the Church information in detail concerning the various kinds of work carried on in its Missions will be furnished for distribution in any number that can be used profitably, free of cost, upon application. Send for a sample package of these.

Anyone can have information concerning the Mission, or its outlook, or the people employed, or the cost of maintaining it, at any time by addressing the undersigned. We desire to tell the Church all we know, so that we may convince it that no money invested brings so quick return or does as much permanent good as the money devoted to its Mission.

A. S. LLOYD,
General Secretary.

Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEALS.

The General Clergy Relief Fund of the Episcopal Church in the United States.

Legal Title.—THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

Object.—Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
New Orleans,

OR

L. S. RICH,
Business Manager,
Church Missions House,
Fourth Ave. & 22d Street,
New York

BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT will be a dividend paying proposition from the time the machinery starts.

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

"I have recently made a personal examination of the Hannah Group of Mines in Granite County, Montana, took out ore from the various parts of the property and had assays made. I found everything in regard to the property as good or better than it had been represented,

and the statements given in the prospectus of the Milwaukee Gold Extraction Co., to be borne out by facts."

Signed, HENRY F. SCHULTZ,
Formerly Schultz & Bond.

A Limited Number of Shares For Sale at 20 Cents Per Share.

THE MILWAUKEE GOLD EXTRACTION CO. owns the celebrated Hannah Group of Mines in Granite Co., Mont., and offers to the public a limited number of shares for the purpose of erecting a mill, and other improvements.

The property contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which will assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin work just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing.

Send for prospectus and look us up.

Make checks or money orders payable to
E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank.

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157 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.

A. C. MCCLURG & Co., Chicago.

The Tempting of Luther Anthony. By George Horton. Author of *Like Another Helen*. Price \$1.25.

AMERICAN TRACT SOCIETY. New York.

George Whitefield, M.A., Field Preacher. By James Patterson Gledstone. Price, \$1.25.

To the Third Generation. By Hope Daring. Author of *Paul Crandall's Charge*, etc. Price \$1.00.

God's Whispered Secrets. By Gerard B. F. Hallock, D.D. Price, 50 cts.

Paul Crandall's Charge. By Hope Daring. Price 25 cents.

DANA ESTES & CO. Boston.

The Grashopper's Hop, and Other Verses. By Zitella Cocke. Illustrated by Joseph J. Mora. Price 50 cents.

Madam Angora. By Harriet A. Cheever. Author of *Strange Adventures of Billy Trill*, *Ted's Little Dear*, etc. Illustrated by J. J. Mora. Price 50 cents.

FLEMING H. REVELL CO. Chicago.

Typical New Testament Conversions. By Frederick A. Noble, D.D., LL.D., Pastor Union Park Congregational Church, Chicago. Author of *Divine Life in Man*, *Discourses on Philippians*, *Our Redemption*. Price \$1.00, net.

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Jack Racer. By Henry Somerville. Price \$1.50.

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The Tory Lover. By Sarah Orne Jewett. With Illustrations by Mr. and Mrs. Charles H. Woodbury. Price \$1.50.

Jaconetta. Her Loves. By Mrs. M. E. M. Davis. Author of *Under the Man Fig*, *The Wire Cutters*, *The Queen's Garden*, etc. Price 85 cents, net.

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England's Story. A History for Grammar and High Schools. By Eva March Tappan, Ph.D., Head of the English Dept., English High School, Worcester, Mass., and author of *In the Days of Alfred the Great*, etc. With Summaries, Genealogies, and Index; also with more than 100 Illustrations and Maps. Price 85 cents.

THOMAS Y. CROWELL & CO. New York.

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Who's the Author? A Guide to the Authorship of Novels, Stories, Speeches, Songs and General Writings of American Literature. By Louis Harman Peet. Price, 50 cts.

Poetical Quotations. Compiled by George W.

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Prose Quotations. Compiled by author of *Poetical Quotations*. Price 50 cents.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Individual Work for Individuals. A Record of Personal Experiences and Convictions. By H. Clay Trumbull, Author of *Prayer: Its Nature and Scope*; *Illustrative Answer to Prayer*; *War Memories of an Army Chaplain*; etc.

THE BAKER & TAYLOR CO. New York.

The Modern Mission Century. Viewed as a Cycle of Divine Working. By Arthur T. Pierson, Author of *George Müller, New Acts of the Apostles*, etc. Price, \$1.50 net.

E. P. DUTTON & CO. New York.

The Little Clown. By Thomas Cobb, Author of *The Bountiful Lady*, *Cooper's First Term*, etc. Price, 50 cts.

PAMPHLETS.

Sermon preached on Sunday morning, Sept. 1th, in the Church of St. Mary-by-the-Sea, North East Harbor, Maine. By Wm. Crosswell Doane, Bishop of Albany. Printed by request.

Dreams and Visions. A Sermon preached at the opening of the Convention of the Diocese of Connecticut in Trinity Church, New Haven, St. Barnabas' Day, June 11, A. D. 1901. By the Rev. J. J. McCook, D.D., Rector of St. John's, East Hartford, and Professor in Trinity College. The Tuttle, Morehouse & Taylor Company.

The Races of the Philippines—The Tagals. By Rev. Charles C. Pierce, D.D., Chaplain U. S. A. Reprinted from the *Annals of the American Academy of Political and Social Science* for July, 1901. Philadelphia: American Academy of Political and Social Science.

The Great Surrender "It Is God's Way; His Will, Not Ours, be Done." An Address delivered in St. Luke's Church, Germantown, Philadelphia. By the Rector, the Rev. Samuel Upjohn, D.D., at the Requiem Celebration of His Excellency the late President of the United States, Thursday, September 19th, 1901. *Requiescat in pace.* Printed by request.

A Nation's Sorrow. "It Is God's Way; His Will, Not Ours, Be Done." A Sermon preached in St. Luke's Church, Germantown, Philadelphia, by the Rector, the Rev. Samuel Upjohn, D.D. Fifteenth Sunday after Trinity, Sept. 15, 1901. Printed by request.

Resolutions. The Rector, Church Wardens, and Vestrymen of Trinity Church, New York, on the death, by assassination, of President William McKinley.

MENTION has already been made of the resurrection of "Sherlock Holmes" by Dr. Conan Doyle, writes James Walter Smith from London to the September *Literary Era*. Messrs. Newnes managed to induce Dr. Doyle to revive his first and greatest hero, and the publication of the new detective story has begun in the *Strand Magazine*. A well-known American publishing firm offered a huge sum for the right to publish this story serially in America, but Messrs. Newnes preferred to run it in the American edition of the *Strand*. What success this venture of Doyle's will have remains to be seen, but it is not improbable that "Sherlock Holmes" will be one of the successes of the autumn publishing season. Mr. William Gillette will open in September at the Lyceum Theatre with his dramatization of "Sherlock Holmes," and if the success of that play in America is repeated here, it will give a valuable fillip to the sales of the new book in London. The pretty point in literary ethics which has been raised by the resurrection of the dead hero of fiction—although Dr. Doyle has cleverly avoided the direct charge of raising Sherlock from the dead—would better be left for discussion amongst those who are less busy than we.

The Church at Work

(Continued from page 759.)

cently given by the Rev. Charles Scadding in the Art Institute, Chicago, before a large audience of art students and their friends. The lecture contained much instruction on Gothic architecture; and the beautifully colored pictures, projected by electric light, gave a vivid impression of the uplifting power of the noble facades, flying buttresses, and pinnacles, and the glories of the stained glass of the churches of Normandy. Mr. Scadding will repeat this lecture for the instruction and entertainment of the scholars in several Church boarding schools in this and neighboring Dioceses, during the autumn.

OF THE TOTAL addition of 864 communicants in the last year, as reported to the Convention, being an increase of over 4 per cent., it is remarkable that close upon one-fifth is to be credited to St. Peter's, Lake View, or 16 per cent. Grace comes next with a 4 per cent. increase on its previous total of 1,800. The Cathedral is third in net gain, but first in its percentage—gain of 24; St. Andrew's next, with more than 9 per cent. gain. But while the average offering of the Diocese for each communicant was \$20.75, Trinity takes first place with \$24.23; then St. Paul's, Kenwood, with \$23.83, followed closely by Grace with \$23.81, Cathedral \$20.66, St. Andrew's \$20.30, and so on.

THE LARGE number of prelates, priests, and people's representatives passing through Chicago in the week beginning on the 21st ult., over 200 in all, indicates that the General Convention, which opened in San Francisco on the 2d, will fall below none of its predecessors in numerical attendance. All of our official delegates, except Bishop McLaren, had left by the evening of the 25th. On the afternoon of the 24th, some 50 ladies, headed by Mrs. Kilburn, Diocesan President, met at an informal reception in the Church Club rooms with Mrs. E. A. Bradley of Ossining, N. Y., President of the Order of the Daughters of the King, the Vice-President and the Secretary, who spent a few hours here, en route to the triennial Convention city. Mrs. W. W. Wilson of St. Mark's left on the 27th to represent the Diocesan Chapter. Our Diocese will be strongly represented on the Coast by its earnest women workers.

UPWARDS of \$2,300 have been expended in the renovation of St. Mark's, Chicago. The new and beautiful St. Paul's, Kenwood, is so far completed, at a cost of over \$60,000, that the dedication is announced for Thanksgiving Day. The old frame structure, still in use, was recently moved 20 feet to make room for the large apartment building which is being erected by the purchaser of the old lot. The very large and very successful infant Sunday School, conducted by Mrs. Benton, was kept open all July and August; these little ones contributing pennies and nickels to the amount of nearly \$50 in the two months.

THE LARGE addition to St. Peter's parish, which can be used, in part, for additional sittings to the Church, is to be formally opened on the 30th.

THE FOUNDATION for the Church of the Annunciation, Auburn Park, is laid on the new lot, and the superstructure is being removed to it from the old site a block away.

THE REV. JAMES R. SHAFFER, from the Diocese of Milwaukee, recently married at Oak Park, has entered upon his work as deacon-in-charge of St. John's mission, Clybourn Avenue, and will in a few weeks abandon the rented store in which services have been held, as the new chapel is almost ready for occupation, which will be on November 2nd.

THE QUARTERLY meeting of the local Assembly of the St. Andrew's Brotherhood, held in the capacious guild room over the Chapel of the Epiphany on the evening of Sept. 26th, was well attended, more than one-half of the diocesan chapters being represented. After a bountiful supper, provided by the ladies of the parish, Mr. Pendleton introduced the Rev. Herman Page, whom the rector, now at the Convention, had asked to represent him in welcoming the Assembly. Mr. Page also, in speaking on Church extension, gave an interesting account of the nine missions in a district of New York City, which had been started simultaneously by St. Andrew's men, and have had a three years' successful life, as illustrating the possibilities open to Brotherhood men. Mr. Houghteling gave other examples of the creating of opportunity. Mr. Courtney Barber of the Redeemer Chapter dwelt forcibly upon the importance of organizing and fostering chapters of the juniors as feeders of the senior Brotherhood. He was followed by the Rev. J. M. Chattin, city missionary, whose practical experience in the management of a boy community enables him to offer useful suggestions in this direction. The Rev. Herbert Gwyn of St. Peter's spoke interestingly of chapter meetings. Arrangements are being made by the

Assembly for missionary evenings, when Bishops Graves of Shanghai, and Rowe of Alaska, are returning from the General Convention.

SOME wretched tramp broke into the Church at Winnetka a week ago, and stole the plated alms basins.

FOR THE first time, on Sunday last, was heard the chime of 12 bells, presented by Mr. T. B. Bryan to the little chapel at Elmhurst, also erected by him.

THE REV. E. A. LARRABEE recently spent a week at Kenosha conducting a retreat for the Sisters of St. Mary. On Sunday last, while en route to San Francisco, he celebrated in the church at Port Townsend, Washington. It is the first time that he has been absent from the patronal festival of the Ascension, of which he has been rector for 18 years. Michaelmas last was the 44th anniversary of the parish organization, which is an offshoot of the "mother church," and it is just 16 years ago since the corner stone of the new and larger Ascension was laid. On St. Michael and All Angels' Day there were the usual sequence of services, Moir's English Mass being rendered with orchestral accompaniment at the high celebration. The Rev.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure. It renders the food more healthful and palatable, and using it exclusively you are assured against alum and other dangerous chemicals from which the low-grade powders are made.

Dr. Price's Baking Powder is sold on its merits only—never by the aid of lotteries, gifts, commissions or other schemes. The entire value of your money comes back to you in baking powder—the purest, most economical made.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But alum leaves in the bread or cake glauher salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

PRICE BAKING POWDER CO.,
CHICAGO.

E. Craig was celebrant. Rev. H. B. Smith of Whitewater, Wis., deacon, and Mr. Russell J. Wilbur of the Western Theological Seminary, the preacher was the Rev. F. A. Sanborn of Milwaukee Cathedral. Milwaukee. At the benediction service in the evening the Rev. Mr. Smith preached. The service will be repeated on the octave of the festival.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

New Church at Dallas.

THE NEW CHURCH now being erected for the parish of the Incarnation, Dallas, will be unique in many details. Built in the Spanish mission style, with walls of rough brick covered with cement stucco, cloister arches, quaint gables, and tower, this building will make a most attractive exterior and have a very Churchly interior. The stuccoed walls will be tinted, as also will the rough plastered interior walls. The roof, which is to be covered with Spanish tiles, will be supported by heavy open timbered work finished in hard oil. Though not large, being but 93 feet long and 61 feet wide over the transepts, the plan is complete. The baptistry is a circular bay, placed in the west end of the building; along the south side, connecting the tower and transept, is a cloister 10 feet in width. The choir will be separated from the nave by a rood screen 17 feet in height. In the south transept will be a choir room; back of this will be the sacristy. The organ chamber will be placed in the north transept, and in the rear of this will be the altar guild room. The church is being erected without incurring a debt; when the money in the treasury is exhausted the contractor ceases work until more funds have been collected. It is the sincere hope of the building committee that the first service in the church will be that of consecration.

THE REV. DR. PERCY T. FENN of Texas-kana, has been presented by his parishioners with a most generous purse, to defray the cost of a trip to San Francisco, for himself and family. They left home on the 25th of September and will return about the 15th of October.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, Jr., D.D., Bp. Coadj.

Improvements at Wausau—Marriage of Prof. Horner.

DURING the last few weeks St. John's Church, Wausau (Rev. W. J. Cordick rector), has undergone many renovations and the resultant effect is very pleasing. Among other things, the walls have been covered with paper of beautiful oriental design; the church has been completely re-carpeted, all the interior woodwork has been re-painted and a new roof has been put on. A fine solid oak eagle lectern is given by Mrs. Sarah Mahoney in memory of her husband, William Mahoney, for some years a vestryman of the parish. The family of the late senior warden, E. D. Pardee, has also put in the sanctuary a beautiful polished oak altar with handsome reredos made of the same material. Both of these memorials were made by the Phoenix Furniture Co., of Eau Claire, Wis. The gifts were formally blessed at the early celebration on Sept. 22nd. It is hoped that the parish may erect a rectory in the spring. Its condition is excellent.

THE BISHOP OF ASHEVILLE was in Fond du Lac on Sept. 26th for the purpose of performing the marriage ceremony for his brother, Prof. Jerome Chandler Horner of Oxford, N. C., and Miss Eloise Kent of Fond du Lac. The celebration took place in St. Paul's Cathedral.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Proposed Missionary District of Western Kansas.

A STATEMENT is made on behalf of the proposed cession of western Kansas to be created into a Missionary District, from which it appears that the proposed jurisdiction would be third among the Missionary Districts in respect to population, and fourth in respect to density of population, the territorial area being slightly in excess of that of Southern Florida. The following facts are given:

Extent of present Diocese.—It is 400 miles east and west and 200 miles north and south. It is larger than any other Diocese, saving Oregon and Dallas.

Population.—Nearly a million and a half. There are over 900 incorporated towns. Three times the population of Oregon, six times that of Dallas.

Extent of proposed District.—Fifty thousand, seven hundred and three (50,703) square miles.

Population of Proposed District.—Nearly half a million, i.e., more than either Oregon or Dallas. Forty towns with a population of between 300 and 500; 25 towns having between 500 and 1,000; 33 towns of 1,000 and over. Salina has 7,000 and Hutchinson 9,000.

Statistics—Churches and Rectories.—There are 22 churches (ten built in past six years). Value of property, \$45,000, including the value of five rectories.

School.—St. John's Military School, worth \$85,000, full to its capacity, with a debt of only \$5,000.

Clergy in Proposed District.—There are now at work 11 clergy and two candidates in missions; nearly 1,000 confirmed persons, i.e., more than there are in Boise, Oklahoma and Indian Territory.

Financial.—The proposed District gave last year \$7,214 for parish work, and \$1,000 for Diocesan and General Missions.

What will Remain in Diocese of Kansas.—There will still remain a million of souls.

COFFEE FOR MOTHERS.

THE KIND THAT NOURISHES AND SUPPLIES
FOOD FOR MOTHER AND CHILD.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum Food Coffee a trial, and when we understood that by long boiling it would bring out the delicious flavor, we have been highly pleased with it.

It is one of the finest things for nursing mothers that I have ever seen: It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

Our five-year-old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health, to the free use of Postum Food Coffee, and this has led many friends to use it for themselves and children.

I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum Coffee." Mrs. W. W. Earnest, 727 9th Ave., Helena, Mont.

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= For Children =

Of about ten years.

TEDDY AND HIS FRIENDS.

By EMILIE FOSTER, Author of "The Haven Children." Illustrated by W. F. Halsey.
Price 75 cts. net.

This is a reprint of one of the most delightful of children's books of a quarter century ago, which, having run out of print, was frequently desired and could not be obtained. The story is one which will delight all children, being from the pen of the gifted authoress whose productions frequently appeared in *The Young Churchman* and other children's papers of twenty years ago. The volume is now reissued in modern style and will be certain to please the children of those who laughed over it in their own childhood.

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THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

70 towns with a population of from 300 to 500, 67 from 500 to 1,000, 30 between 1,000 and 2,000, 31 between 2,000 and 5,000, 7 between 5,000 and 10,000, and 9 over 10,000, besides several hundred villages having less than 300.

Communicants, 1901.—Over 4,000 in remaining Diocese.

Area still left to Kansas.—There will remain to the Diocese of Kansas an area of 30,615 square miles, divided into 46 counties. There are 42 of our Dioceses smaller than the Diocese of Kansas will be after this division, and of these eight have more than one Bishop.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Death of Rev. Dr. Purcell—General Convention. —Colonial Relics Sent to San Francisco.

THE REV. JAMES BRYAN PURCELL, M.D., rector of Old Trinity Church and St. Barnabas' Chapel, Sykesville, Carroll County, died in his home, Groveland Rectory, at 10:30 o'clock Tuesday morning, September 24. Dr. Purcell had been sick for some time past, and was attended by Dr. Hefington. Dr. Purcell was widely known in Baltimore and throughout the Diocese of Maryland. He was of a genial temperament and very popular with the young people.

James Bryan Purcell was born in Dublin, Ireland, on October 11, 1841, while his father, a captain in the British army, was doing garrison duty there. He was lineally descended from the Purcells, Barons of Loughmoe, his father being the second son of Gen. Tobias Purcell and serving on the staff of Gen. Sir de Lacy Evans in the first Carlist War waged to keep Isabel II. on the throne of Spain. The father died before the subject of the sketch was twelve years old, and young Purcell ran away to America, finding a home in the far West, near the Mexican border. Here he lived a life of wild adventure from 1855 to 1860, being several times engaged in battles and skirmishes with hostile Indians.

When only sixteen years old he had the size and appearance of a full-grown man, and enlisted in the United States army. Tiring of army life in a short time, he was, owing to his minority, released from the service, and through the influence of a Roman priest was induced to enter a seminary and study for the priesthood. Believing that this was not his vocation, however, he left the institution, drifted to Baltimore, and entered upon the study of medicine. He was graduated from the University of Maryland with the degree of doctor of medicine in 1866, and immediately secured the position of Acting Assistant Surgeon, United States Army, and was assigned to the Second Military District, with headquarters at Raleigh, N. C. He held this position until September, 1868.

After resigning from the army he studied for the ministry, and was ordained deacon and priest by Bishop Atkinson of North Carolina. In 1871 he was called to Baltimore as assistant to the Rev. Julius E. Grammer, D.D., at that time rector of St. Peter's Church. From here he was called to the rectorship of St. John's Church, Mount Washington, in 1873. He continued as rector of St. John's and served that congregation with great satisfaction until 1891, when he became rector of "Old Trinity," which is one of the oldest churches in Maryland. Dr. Purcell is survived by a widow, who is a native of England and came to Maryland from there after she was grown, and one son, Mr. T. Noel de L. Purcell, a recent graduate of Johns Hopkins University.

The funeral took place Friday morning, September 27. He was buried with full Masonic orders, having long been identified with the order of masonry. Freedom Lodge of Masons, Sykesville, had charge of the cere-

monies and the pallbearers were selected from its membership. The officiating priest was the Rev. Robert H. Paine, rector of Mount Calvary Church. Interment was in St. Barnabas Cemetery, Sykesville.

BISHOP PARET, accompanied by Mrs. Paret, left on Sept. 23 for San Francisco. The day of departure was the Bishop's 75th birthday. The Rev. Peregrine Wroth, rector of the Church of the Messiah, one of the alternates of the convention, went in place of the Rev. Dr. William M. Dame, who was elected one of the clerical deputies. Mr. Wroth, together with Mr. Joseph Packard and Mr. Daniel M. Thomas, two of the lay deputies, also left on Tuesday, the 24th. They went by way of Chicago, Colorado Springs, and Denver. Mr. Thomas goes to the Convention in place of the late Skipwith Wilmer, who was elected one of the lay deputies. Mr. J. W. Randall of Annapolis, the other lay deputy, also went to the Convention. The Rev. Wilbur F. Watkins, Jr., rector of St. John's Church at Mount Washington, started on the 24th, with Mrs. Watkins, for the same place. Mr. Watkins was presented with a purse of more than \$200 by the members of his congregation before leaving. The inscription on the gift was: "In recognition of 10 years of continual and faithful service at St. John's P. E. Church." Mr. Watkins celebrated the tenth anniversary of his incumbency on Sunday, Sept. 22nd.

THE COLLECTION of Maryland relics of the Colonial Church for the missionary exhibit, which has been taken to San Francisco by the

ITS TRUE CHARACTER.

CATARRH IS NOT A LOCAL DISEASE.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments, and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes, and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

"For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments."

"The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacal, and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

Libby's School Lunches

A variety and excellence is afforded by using Libby Foods for school lunches that cannot be secured in most homes. Attractive and nutritious, in key-opening cans, they please the youngsters.

Libby's Atlas of the World, 32 new maps, size 8x11 inches—practical for the home—sent anywhere for 10 two-cent stamps. "How to Make Good Things to Eat," free.

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diocesan contingent, includes the parish record of St. George's, Spesutia, the earliest ecclesiastical record of Maryland known to be in existence, dating as early as 1681, and bound in vellum; the commission to the Rev. William Duke to go as "missioner beyond the Appalachian Range"; a sermon by the Rev. Dr. Bray on "Apostolic Charity"; a portion of an old pewter communion service (chalice and paten) of St. John's parish, Kingsville, Baltimore county; a cross made from the bell of old St. Anne's Church, Annapolis; the first Prayer Book known to have been used in the colony, printed in London in 1643; the seals of the Bishops of Maryland; also a picture of the first House of Bishops (two in number), which met in a room in the rectory of St. Paul's Church, with a view of the room, loaned by the rector of St. Paul's, the Rev. Dr. J. S. B. Hodges; and other valuable and interesting material loaned by the library and records committees of the Diocese of Maryland. This collection owes much to the work done by Miss Whittingham, the librarian of the diocesan library, without whose help the collection would have been an impossibility.

The "United Offering" will be inclosed in three envelopes, which, according to the instructions from the Missions House, will represent the earliest church building now existing, with suitable emblems for the junior and baby branches. That of the senior Auxiliary is a beautiful drawing of Middleham Chapel, Christ Church parish, Calvert county, which still uses the bell, the gift of John Holdsworth to Middleham Chapel, 1699. There were records in 1854, now lost, of births, baptisms, and marriages in this parish in 1672, so that it seemed the typical illustration for this purpose. That of the Junior Auxiliary bears the communion service of St. James', Herring Creek, Anne Arundel county, presented in part by the rector, the Rev. Henry Hall, in 1723, and taken because at the age when children come into the Junior Auxiliary generally they have been admitted to the Holy Sacrament through Confirmation, while that of the baby branch has the reproduction of the silver baptismal bowl from the same parish, given by William Locke in 1732. All these illustrations are the contributions of Miss Mary D. Davis. These envelopes are to be the property of the General Auxiliary, at the Missions House in New York, and the Maryland Auxiliary feels very proud of such a contribution from their mother Diocese.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Fund Raised for New Diocese—Notes—Death of Rev. H. M. Torbert.

THE FUND of \$100,000 for the new Diocese has been raised. One anonymous giver sent the Bishop of the Diocese in an envelope, five one hundred dollar bills. This completes the entire sum.

AT A MEETING held in St. Paul's Chapel of the chapters of the Brotherhood of St. Andrew, Sept. 26th, the forthcoming annual convention to be held in Boston Oct. 16-19 was discussed, and preparations were made

for the event. Mr. Robert H. Gardiner presided. An address was delivered by Mr. C. H. Carleton of Toronto, who is the traveling secretary of the Brotherhood.

AT A MEETING of the Actors' Church Alliance, Sept. 27th, the Rev. Mr. Kimball of St. Stephen's Church was elected treasurer. The Rev. George W. Shinn, D.D., of Newton, made an address, after which there was a social time.

THE WILL of Edward I. Browne of Boston gives \$10,000 to the Episcopal City Mission.

THE REV. DR. DONALD of Trinity has returned from the Continent, and gone to the Convention. He has been ill with an abscess, and was unable to enjoy his trip homewards, but he has now fully recovered.

THE REV. J. H. VAN BUREN of Porto Rico, well known in this Diocese, gave an admirable account of his work in that country in Emmanuel Chapel Sept. 30th. His many friends among the clergy and laity gave him a hearty greeting after the service.

ON SEPT. 20th occurred the death of the Rev. Henry M. Torbert, rector of St. Stephen's Church, Boston. Mr. Torbert died of typhoid fever at the Toronto General Hospital. He was a priest of unusual eloquence and ability, and one who was widely known for his deeply devotional nature as well as for his many gifts. He was at one time associated with the S.S.J.E. fathers, from whom he received instruction, but was never professed as a member of the Order. He was priest-in-charge of St. Peter's Chapel, Peekskill, N. Y., for some years before coming to Boston, and in 1886 became one of the priests of St. John the Evangelist's, Boston, the present Bishop of Vermont being rector of the parish. When Father Hall retired from the rectorship he was succeeded by Father Torbert, and the latter continued at that post until 1892, when he became rector of St. Stephen's, and remained as such until his death.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Episcopal Residence—City Notes—Opening of Nashotah.

THE TENTH anniversary of the consecration of Bishop Nicholson will occur on Oct. 28th, the festival of SS. Simon and Jude. At the late Council a committee was appointed to take steps to insure the due celebration of the anniversary, and it has been determined that an attempt shall be made to raise a fund of appreciation of the Bishop's services, to be used in the erection of an episcopal residence. It is thought that this fund of appreciation should have especial reference to the business ability with which the Bishop has saved to the Diocese many thousands of dollars during the ten years of his administration. In that period he not only saved probably the whole of the diocesan endowment fund, some \$25,000, and the whole of other funds that were in the hands of the former treasurer, all of which funds were lost during the panic of 1893 and only restored by the personal labors of the Bishop, but also by many hours of diligent search through county offices, the Bishop has gathered the abstracts of titles of mission property throughout the Diocese, and has perfected, by suit and otherwise, the Church's title to more than a dozen pieces of property which would undoubtedly have been lost if it had not been for the Bishop's individual attention. In these and in many other ways he has saved to the Diocese many times the amount that would be expended for an episcopal residence; and it is felt that the occasion of his tenth anniversary presents a favorable opportunity to express appreciation of this business tact by the gifts of business men and others.

The plan for the episcopal residence which the Bishop has approved is, that the Clergy House, erected by Bishop Armitage on the Cathedral property at the corner of Juneau Avenue and Cass St., and which of late years has been used as the residence of the senior canon and his family, shall be removed to the site immediately in the rear of the Cathedral, facing on Marshall St. The corner now occupied by the clergy house will be the site of the episcopal residence now to be erected, being in an excellent part of the city. In its rear, facing on Cass St., is St. John's Home for Aged Women of the Church, while adjoining the residence on Juneau Ave. is the Cathedral Institute and guild hall, with the Cathedral next, the corner of Marshall St. The block will thus present an imposing appearance, and the erection of a residence for the Bishop is very much needed. It is hoped that the fund to be raised for the purpose may amount to from \$15,000 to \$20,000.

AN ORGAN has recently been presented to St. Edmund's Church, Milwaukee, by Mrs. F. A. Castello of Racine, in memory of her deceased son, Frank J. Castello, who was drowned during the summer, and also her deceased nephew, Roy W. Dearhold of Milwaukee.

THE REV. E. G. RICHARDSON, rector of St. James' Church, has returned from a trip of several months spent in Europe, which was made necessary by the state of his health. His health is so far improved that he hopes to be able to resume active work at once.

NASHOTAH HOUSE opened on the Feast of St. Michael and All Angels with 46 students and the probability of of several more. This is the largest number for many years. Every available room is taken, and several applications have had to be refused. There was an early celebration and a later choral celebration, when the Rev. C. H. Schultz sang the service. The music was Merbecke's Mass, and was well sung with Mr. Rockstroh at the organ. The Bishop of Milwaukee was not able to be present, having started for the General Convention. The sermon was preached by Dr. Webb. The Rev. Mr. Schultz, who takes the New Testament Exegesis, and the Rev. Mr. Hyde, who has the Old Testament and Patristics, have both taken their places. The Rev. J. W. Gilman of Racine will lecture on Ecclesiastical History until the chair is permanently filled.

MINNESOTA.

Gift to Mr. MacLean—Woman's Auxiliary.—Improvements at Dundas.

A FEW DAYS ago the rector of St. Mark's, Minneapolis, the Rev. Thomas W. MacLean, was presented with a draft on San Francisco for \$740 by his parishioners on the eve of his departure for the General Convention as deputy from Minnesota. Mrs. MacLean accompanies her husband.

THERE IS much rejoicing amongst the members of the Woman's Auxiliary over the United Offering. Up to date the amount is \$1,315, and sums continue to come in from all over the Diocese. Mrs. Hector Baxter, President of the Auxiliary, and Mrs. William B. Folds, Treasurer of the United Offering, have left for San Francisco to be present at the Triennial Meeting of the Woman's Auxiliary. This is over \$300 more than the offering made at Washington in 1898. The Indian women of Birch Cooley have given over \$100 of the entire amount, which is an object lesson to any community.

THE Church of the Holy Cross, Dundas (the Rev. Edward Moyses, rector), is thought to have the best country choir in the state of Minnesota. During the past summer a new choir room has been built. The new building is of stone, well harmonizing with the

gothic church and adding to its beauty. The funds were given to the rector by personal friends and a few other persons interested in the parish. The members of the parish have just put in a new furnace in readiness for winter, and are now building a new and substantial walk from the church door to the street. It is confidently believed that this interesting parish has never been in a better condition than at the present time.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Cornerstone Laid at Millbrook.

ON MONDAY, Sept. 16th, Bishop Potter laid the cornerstone of a new church in Millbrook (Rev. W. C. Rodgers, rector). Of late years Millbrook has become increasingly popular as a summer residence for many New York families, amongst which are several Church people. It has long been felt that the present frame building is unworthy of its surroundings, and two years ago Mr. John D. Unig gave a site for a new church adjoining his own estate on a hill commanding a glorious view. Both the villagers and the city people contributed handsomely, with the result that plans drawn by Mr. Abner Haydel of New York were accepted, and work on the building was commenced two months ago. The contract was let for \$10,500. The general plan is that of an old English country church. It will be 90 feet long, including chancel, nave, and ante-chapel. There are baptistery, an aisle with vestry and organ chamber on the (technical) north side, and a good-sized guild room on the south, forming a sort of transept. An unique architectural feature will be the ante-chapel at the west end, separated from the main church by an open screen, which is to be used for daily services. This will have a little lantern tower and flèche. The materials are brick, faced with rough stucco, on solid rough stone foundations. A rectory to correspond is shortly to be commenced.

Archdeacon Ashton of Duchess was unavoidably absent from the ceremonies on the 16th, but Archdeacon Van Kleeck of Westchester, and some of the neighboring clergy, were present, including the Rev. Messrs. Hobson of Mattewan, Laurence of Pine Plains, and Hopson of St. Stephen's College.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Memorial given at Norfolk—Parochial Missions.

A HANDSOME reredos has been erected in Trinity Church, Norfolk (Rev. J. C. S. Weills, missionary). The material is oak, and blends in color with the altar. To the right

Mellin's Food
will satisfy a hungry baby. It is what he wants. Send postal for a free sample.

MELLIN'S FOOD COMPANY,
BOSTON, MASS.

of the altar is engraved a memorial inscription showing that the work is erected to the glory of God and in memory of Katherine Isbister Weills, who died Feb. 16, 1901.

THE REV. CHARLES H. YOUNG conducted a parochial mission at Auburn during the last week of September. Here the Church has been somewhat crowded out of people's minds by the great financial prosperity of the past few years; but interest is taken in the work of the mission, which is prospering under the Rev. E. Murphy. There is a fine little church, and a faithful priest. In November Mr. Young will conduct a similar mission at Trinity Church, Cedar Rapids (Rev. A. Harper, rector).

NORTH CAROLINA.

Jos. B. CHESHIRE, D.D., Bishop.

Clergy House at Saluda—Scotland Neck.

THE CLERGY HOUSE at Saluda, N. C., has been occupied this summer for the first time. It contains six rooms, and through the generosity of friends, it has been furnished throughout with the exception of house linen. The house is offered in succession, upon nomination by the Bishop, to the clergy of the four Carolina Dioceses and of Georgia and Florida. The Clergy House Association hopes to build other cottages in time, and offers to give a site to any of these six Dioceses that will erect a cottage to be at the exclusive service of the Diocese building it.

New stained glass windows and new chandeliers are being placed in Trinity Church, Scotland Neck (Rev. G. W. Phelps, rector), and the church will be re-painted and otherwise re-fitted and adorned.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Improvements at St. James'.

THE CHANCEL of St. James' Church, Cleveland, is being largely re-modeled and improved at considerable expense. The funds for the purpose were for the most part contributed by parties not connected with the Church, the largest gift being a donation of \$1,000 from Mr. W. F. Walworth, who is himself a Methodist. The rector, Rev. C. H. Schultz, has resigned to accept a chair at Nashotah.

OLYMPIA.

Memorial to General Convention.

THE FOLLOWING Memorial to the General Convention was adopted by unanimous vote of Convocation, Sept. 11th, 1901:

To The General Convention of the Protestant Episcopal Church in the United States of America

To be holden at the City of San Francisco on the first Wednesday of October, in the year of Our Lord, 1901:

Your Memorialists, the delegates representing the Church of the Jurisdiction of Olympia, in Convocation assembled, beg to submit the following statements:

1. Through the providence of God this Jurisdiction on the 21st day of February, 1901, was deprived by sudden death of its faithful, respected, and much beloved Bishop, the Right Reverend William Morris Barker.

2. The Presiding Bishop appointed the Right Reverend Lemuel H. Wells, Missionary Bishop of the neighboring Jurisdiction of Spokane, to exercise Episcopal supervision over "Olympia," until the House of Bishops at its meeting in October could provide for the succession.

3. At the time of the death of our late lamented Bishop a movement was on foot looking to the erection of "Olympia" into an independent Diocese. A special Convocation of the Jurisdiction met May 21st, 1901, in Tacoma to consider the question of dioc-

esan independence. The attendance of clerical and lay delegates was unusually large. The following resolutions were adopted by almost unanimous vote:

"First.—That this Convocation favors the formation of a Diocese on the lines of the present Jurisdiction of Olympia.

"Second.—That, for that purpose and to that end, we favor the formation of the new Diocese when the Episcopal Endowment Fund has reached the sum of \$60,000.

"Third.—That, in order to secure this endowment fund, we recommend that the sum of \$5,000 per year be raised for the period of six years from personal pledges from the communicants of the Jurisdiction of Olympia.

"Fourth.—That this Convocation petition the Convention about to meet in San Francisco to appoint a Bishop for the Jurisdiction of Olympia."

4. This regular Convocation of the Church in the Jurisdiction of Olympia reaffirms these resolutions and—while it tenders its thanks to the Bishop of Spokane for his earnest work and faithful ministrations to the Jurisdiction during the months since the death of our late Bishop, yet recognizing the extent of territory covered by the Jurisdictions of "Spokane" and "Olympia," the present needs of "Olympia," and the impossibility of one man properly caring for the spiritual welfare of both Jurisdictions—respectfully petitions that the prayer of your petitioners, as set forth in the Fourth Reso-

BOXES OF GOLD

SENT FOR LETTERS ABOUT GRAPE-NUTS.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of three, not members of the Postum Co., will make decision between Dec. 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starch and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in the letter the true names and addresses, carefully written, of 20 persons not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Every one has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.



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Milwaukee, Wis.

lution, be granted, to-wit: That a Bishop be elected for the Jurisdiction of Olympia.

And your Memorialists will ever pray.

LEMUEL H. WELLS,

Bishop in Charge, Chairman.

RODNEY J. ARNEY, *Secretary.*

A statement of facts concerning the Missionary District is appended, bearing the signature of a committee of Convocation.

OREGON.

B. W. MORRIS, D.D., Bishop.

IN THE SPECIAL service set forth by the Bishop of Oregon to be used on the burial day of President McKinley, there was a feature included which seems not to have been remembered elsewhere in a "prayer for the criminal," adapted from the office for Visitation of Prisoners. Thus did the Bishop officially recognize the duty to pray for those who have injured us, following the example of our Lord who prayed for His murderers.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Episcopal Hospital—Death of Dr. Fraley—Diocesan Notes.

A MEMORIAL window, to the memory of the late Rev. William Marshall Harrison, sometime chaplain of the Episcopal Hospital, has recently been placed in the chapel of that institution. The scene represented is that of Christ healing the sick. This window was made in Germany and bears the inscription:

"In Loving Memory of Rev. William Marshall Harrison, Chaplain of this Hospital, 1891-1896."

This chapel contains probably more memorials of various kinds than any two or more churches in the Diocese. Many of these are large brass tablets on its western wall (the chancel being at the south), while the various windows contain elegant replica of stained glass adornments from the Old World. The organ is a memorial to a former superintendent, and other furniture has been presented as remembrances of departed friends. When the hospital was opened nearly a half century ago, this chapel was duly consecrated by Bishop Alonzo Potter under the name of Chapel of the Ascension; but this title in later years has grown into disuse.

THE IMPORTANT feature of the meeting of the Clerical Brotherhood on Monday, 23d ult., was a symposium on the "Life and Character of Our Late President."

ONE OF Philadelphia's most distinguished citizens and probably her oldest Churchman, the venerable Frederick Fraley, LL.D., passed peacefully away on Monday, 23d ult., in the 98th year of his age, having led an active business life 1821-1901, fourscore years. He was of Swiss and German ancestry, though both of his parents were born in the city of his nativity, Philadelphia, where he first saw the light of day, May 28th, 1804. He had no organic disease, but a previous attack of bronchitis in the present year had greatly sapped his marvelous strength, and he gradually grew feebler until the spark of life was slowly, gently extinguished. Dr. Fraley was an important factor in many things that made for the development and betterment of his native city. He received his education at the school connected with St. John's (Lutheran) Church, in which creed his father lived and died, and in a private academy, where he obtained a thorough knowledge of Latin, French, and German, which stood him in good stead through his long and useful life. In 1824 he helped to organize the Franklin Institute, and was its last surviving founder. He was one of the first to advocate the lighting of the city with gas. He was likewise one of the early directors of Girard College, formulated its

plan of organization, and for a time acted as its President. In 1854 he saw accomplished what had been very dear to his heart, the consolidation of the districts, boroughs, and villages with the old city of Philadelphia. He was one of the founders of the Union Club and its successor, the Union League; helped to found, in 1868, the National Board of Trade, of which he was by unanimous reelection its President during its existence—now 33 years. The University of Pennsylvania claimed him as its oldest trustee (since 1854), and for very many years he has been the President of the American Philosophical Society, to whose interests he was especially devoted. Up to the date of his marriage, he remained a Lutheran; but after that event he was received into the Church and became a full member of St. James', then a chapel of Christ Church parish. The burial office was said at St. James' Church on Friday afternoon, 27th ult., the interment being private at the Woodland cemetery. He had well earned the sobriquet of "Philadelphia's Old Man Wonderful."

THE 15th anniversary of the Memorial Chapel of the Holy Communion (parish of the Holy Apostles), Philadelphia, was celebrated on Thursday, 26th ult. A social reunion of the members of the Sunday School took place in the evening.

THE 17th sectional conference of the Brotherhood of St. Andrew of the 21st ward of Philadelphia was held in St. Timothy's parish building, Roxborough, on Thursday evening, 26th ult. The topic, "Love and its Practical Workings," was discussed by several of the clergy and laymen in attendance.

FOR A CONSIDERABLE period during the past summer, the Sunday Schools of Manayunk, Roxboro, Falls of Schuylkill, and Wissahickon, of every creed, have been engaged in rehearsals for the great concert to be given in aid of St. Timothy's Hospital, Roxborough, to make it a success. And a success it assuredly was, as was evidenced by the immense audience which assembled on Thursday evening, 26th ult., in the Base Ball park, Roxborough—an open-air concert. A chorus of 2,500 voices, scholars from the Sunday Schools, under the direction of Prof. Wayne K. Hawke, accompanied by an orchestra led by David Wallace, was a feature of the occasion. Madame Marie Nassan, the distinguished soprano of St. James' (R. C.) Church, West Philadelphia, sang the "Holy City" and the Aria from Guonod's "Queen of Sheba."

EACH of the many organizations connected with St. Elisabeth's Church, Philadelphia (Rev. Wm. McGarvey, rector), has been asked to make an united offering to the church building fund of that parish.

IT IS ANNOUNCED that efforts are being made by his English admirers to induce the Rev. Dr. Alfred G. Mortimer, rector of St. Mark's Church, Philadelphia, to remain in England. Dr. Mortimer is still abroad, but is expected to return home early in October. It is to be hoped that he will see his way clear to remain at St. Mark's, for he is a power in the parish, where he has done so much in advancing the true Catholic Faith.

OLD ST. JOHN'S CHURCH, Northern Liberties of Philadelphia (Rev. Oscar S. Michael, rector), has been closed for the past four months, during which time the interior has been completely renovated and many additions made to the edifice. It was reopened for services on the Feast of St. Michael and All Angels; and at evensong a short address, in the German language, preceded the sermon. The immediate neighborhood of the church is peopled with many individuals of that nationality.

DURING the past summer, repairs and improvements have been placed upon the build-

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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ings of the Philadelphia Divinity School, involving an outlay of \$9,000.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Will of Mrs. Brunot.—Woman's Auxiliary

THE EXECUTOR of the will of the late Mrs. Mary H. Brunot has filed his final account with the County Court, and the following bequests are now about to be distributed amongst the various beneficiaries named therein: All Saints' Church, Allegheny, \$1,000; Missions in Oklahoma, Southern Florida, Western Texas, Kansas, New Mexico and Arizona, and Miss Thackera's work at Fort Defiance, each \$1,000; Missions in Cuba, Haiti, Alaska, Laramie, and Montana, each \$2,000; Missions in Utah, and the General Fund for Aged and Infirm Clergy, each \$3,000; Missions in Japan, Mexico, for the Colored people, and for scholarships at Sierra Leone, Africa, each \$5,000; a total of \$43,000.

ON FRIDAY morning, September 20th, in Trinity parish house, the Pittsburgh branch of the Woman's Auxiliary held its first meeting for the season of 1901-2. The attendance was large, and the work was taken up with vigor. Much interest centred about the returns from the different parishes and missions for the United Offering, and it was a matter for congratulation that there was such a marked increase over the amount received in 1898. Then the amount contributed by the Diocese of Pittsburgh was \$1,414.28, and this year it is already \$2,067.76, with one or two places yet to hear from. This makes a gain of 45 per cent., namely, \$653.48. The number of parishes and missions represented is also larger, 41 being recorded as having sent contributions, in addition to the Junior Auxiliary and the Babies' Branch.

Plans for the winter were talked over by the members present, and in response to an appeal by the President of the Branch, Mrs. Ormsby Phillips, a collection amounting to \$50 was taken up in behalf of the large deficit in the treasury of the Board of Missions, to be forwarded before the meeting of the General Convention. The Diocese will have many representatives at the triennial meeting of the Auxiliary and the annual convention of the Daughters of the King, from Pittsburgh, Allegheny, Bellevue, Kittanning, Oil City, Erie, etc.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.
F. W. TAYLOR, D.D., Bp. Coadj.

Opening at St. Mary's School.

ST. MARY'S SCHOOL, Knoxville, opened with an attendance which almost crowded the buildings, and the annex is rapidly going up. The latter is erected at a cost of about \$10,000. Dr. Leffingwell was unable to leave his school work at the opening of General Convention, but hopes to be present toward the latter part of the session.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes—Church Orphanage—Woman's Auxiliary—New Church for Anderson.

THE REV. JOHN KERSHAW, rector of St. Michael's, and Rev. H. J. Mikell, rector of the Church of the Holy Communion, Charleston, have gone as deputies to the General Convention. Services at St. Michael's are being held by different clergymen of the Diocese in turn, and the Rev. C. B. K. Weed is in charge of the Church of the Holy Communion. The Rev. Messrs. Jas. G. Glass, W. L. Githens, and G. H. Johnston, have also gone to San Francisco.

THE REV. A. T. PORTER, D.D., who has recovered most wonderfully from his long and distressing illness, is in Asheville, N. C., but will return in time for the opening of the Porter Academy, Oct. 1.

THE MEMBERS of the Church Orphanage have been spending the last six weeks at Morris Island, Charleston Harbor, where, through the kindness of the government officials, they have a comfortable house at their disposal. The altar guild of St. Ann's Church, Morrisania, N. Y., has presented the Orphanage chapel with a very prettily embroidered green stole. A deep sorrow and heavy loss has befallen the Orphanage in the death of Dr. R. Barnwell Rhett, its devoted friend and physician. The amount (\$400) necessary for the building of the Infirmary now lacks only \$75 for its completion. As soon as the whole sum is in hand, the building will be begun. So far, the children have been most mercifully preserved from any contagious disease. Until the Infirmary is built, there is no possible way of isolating the sick.

THE TOTAL amount contributed by the Diocese for the Jacksonville sufferers is \$1,250.37.

THE WOMAN'S AUXILIARY of the Diocese is represented at the General Convention by Miss Katie Lee, President of the Junior Auxiliary. Photographs of most of the old Colonial churches, and of all the Bishops of the Diocese, have been sent to the Auxiliary collection. They are mounted on sheets of cardboard which are tied together by blue and white ribbons—the State colors. The envelope for the United Offering has, in the right hand corner, a beautiful water-color sketch of old St. James' Church, Goosecreek, and in the left, the words: "The So. Ca. Branch of the Woman's Auxiliary"; while the rest of the envelope is a painting of trees and sky. It is the work of a member of St. Philip's Church.

PLANS are under way for the erection of a new church building for Grace Church, Anderson. A committee of the vestry was appointed at a recent meeting to solicit and collect subscriptions, and a general appeal has been made for assistance. The present chapel is falling rapidly into decay, but the parish owns a beautiful lot, without incumbrances, and it is hoped that with outside assistance it may be found practicable to erect a substantial building. The amount of \$4,000 has already been raised or subscribed; but it is stated that the building fund must reach at least the amount of \$8,000.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

New Church for Lynchburg.

CONTRACTS have been let for a new church building for Grace Memorial parish, Lynchburg (Rev. J. J. Lloyd, D.D., rector), to take the place of the present edifice on the corner of Grace and 16th streets. The old building will be entirely removed, and a new church of pressed brick, terra cotta, and galvanized iron, with slate roof, will be erected in its place. The handsome memorial window that now stands in the rear of the church will be used, and there will also be a large rose window over the front door. The architecture will be Gothic, and the building cruciform in shape. There will be Sunday School rooms and other conveniences for parish work in the basement. There will also be two towers rising respectively 84 feet and 56 feet in height. The present church edifice was commenced in 1858, during the rectorship of the Rev. Wm. H. Kinckle. Work was interrupted by the outbreak of the Civil War, and it was not until 1866 that the building was so far completed as to be ready for services. Mr. Kinckle died in 1867, and was succeeded in the rectorship by the Rev. Henry Suter. The church was consecrated in 1868 by Bishop Whittle, the rector at that time being the Rev. James Grammer. Early in the '70s Mr. Grammer was succeeded by the Rev. James H. Williams, who remained for nearly twenty years and was afterward succeeded by the present rector, Dr. Lloyd. It is ex-

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"Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchel, who had suffered 12 years.—In Burlington, Iowa (R. C. No. 3 Agency Avenue), it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmhurst, Ill., it cured Mrs. Nicolina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

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pected that the new building will cost about \$12,000.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Illness of the Bishop.

AT A SERVICE on the morning of Sunday, Sept. 22nd, at Mendon, Bishop Gillespie was suddenly taken ill as he was about to commence the celebration of the Holy Communion. The congregation was dismissed and the Bishop taken to the home of Mr. George Hall. Physicians stated that he had been taken with a slight attack of heart failure, from which, however, no serious results were anticipated. The Bishop was able to return to his home in Grand Rapids next day.

CANADA.

Close of the Provincial Synod—News of the Dioceses.

Close of the Provincial Synod.

THE SESSION, extending over eight days, was concluded on Thursday afternoon, Sept. 19th. The Bishop of Toronto dissolved the Synod, in the absence, through illness, of the Archbishop of Montreal and Metropolitan. Some of the work accomplished during the eight days was the re-casting the canon on degrees in Divinity: the adoption of a canon to alter the constitution in regard to the time of meeting of the Provincial Synod; the adoption of a canon making the canons of the Provincial Synod conform to the requirements of the General Synod; the appointment of assessors in the court of the Metropolitan; the appointment of a Board of Preliminary Inquiry, and the appointment of a joint committee on relation of Finlanders and others to the Church of England in Canada.

An address to the King was also adopted and one to the Royal visitor, the Duke of Cornwall and York. The message from the Upper House to the Lower on the resolution passed by the Lower House on the question of Divorce and Marriage was to the effect that in the opinion of the Upper House it was desirable that there should be a uniform law of the Church of England throughout Canada on the subject of Marriage and Divorce; and therefore it seemed best to refer the question to the General Synod for consideration and judgment.

The Bishop of Toronto, in his speech from the chair when presiding at prorogation, spoke of the harmony which had characterized the meeting of Synod, and said that no doubt the work had been overshadowed by the coming meeting of the General Synod. He thought that the most important work that had been accomplished had been the progress made in facilitating the actual operation of the General Synod.

A resolution was passed by the Synod that "having learned of the death of that venerable prelate of the sister Church in the United States, the Rt. Rev. H. B. Whipple, D.D., Bishop of Minnesota, the Synod desires to express its sincere sorrow, and also to place on record its profound admiration of his noble, consecrated, and truly apostolic life and labors, devoutly thanking God for all His servant was permitted to do for the advancement of His Church."

Diocese of Quebec.

PROSPECTS for the fall session of Bishop's College, Lennoxville, which opened in the end of September, are very good. Amongst other new features, an important one will be the course in pedagogy to qualify Lennoxville graduates for the provincial teaching diplomas. Attempts are being made to increase the university library. A number of works of reference are needed.

Diocese of Ottawa.

THE DUKE and Duchess of York attended service in Christ Church, Ottawa, on Sunday morning, Sept. 22nd.

Diocese of Montreal.

ABOUT 250 men of the crews of H. M. SS.

Tribune and Psyche, ships of war in port, attended divine service on Sunday morning, Sept. 22nd, at Trinity Church, Montreal. Principal Hackett of the Diocesan Theological College, preached.—THE MEMORIAL tablet to be placed in the Church of St. James the Apostle, Montreal, by the 3d Victoria Rifles, in memory of the members of the regiment who fell in the South African campaign, has just been completed.—It is expected that the set of ten bells presented to St. George's Church by Mr. A. F. Gault will be hung in time to be rung on Thanksgiving Day.—THE RECTOR of Knowlton, the Rev. W. P. Chambers, has been appointed rural dean of Brome.

The Magazines

A NEW MAGAZINE which has made its initial appearance with the issue for October is entitled *Country Life in America*, and comes from the publishing house of Messrs. Doubleday, Page & Co., 34 Union Square, New York, who have made an extraordinary success of their other periodical, *World's Work*, in a single year. The new magazine is devoted to rural subjects and country life. It is stated that in the November number there will be papers on country estates, small country homes, and abandoned farms, with details of gardening and flower growing, Nature study, and indeed every sort of out-door work. The illustrations are very handsome. The magazine is edited by Liberty H. Bailey of Cornell, a well-known expert in horticulture, gardening, and out-door matters in general.

BLACKWOOD'S for September gives, under the heading "Musings without Method," a clever, if not very merciful, estimate of Lord Rosebery as a statesman. "He is a Nicias who translates hesitation into inertness, a Fabius who delays so strenuously that he never comes into action." His "aggressive lassitude" is due to "a cunningly unstable character." It is matter of regret "that he ever deserted his library and his stable to dally with the sterner duties of government." Under the same heading, the facile writer concerns himself with the rehabilitation of the morals of Lord Chesterfield, and finally endeavors to lash Hall Caine into fury by classifying him with Miss Corelli and then comparing them, to the distinct advantage of the latter. "Pianists of the Past" will interest the votaries of music, and "Cricket Records" another large class of readers. The fiction of the number is good, and there is an interesting paper on "The State of Ireland."

THE *Atlantic Monthly*, always first and foremost to come to the front in any great national emergency, stopped its presses and postponed its publication to pay a brief but well-deserved tribute to the latest—and it is hoped the last—presidential martyr, William McKinley. The glowing words and sympathetic tribute of *The Atlantic* will sink deep into the heart of every true American man and woman.

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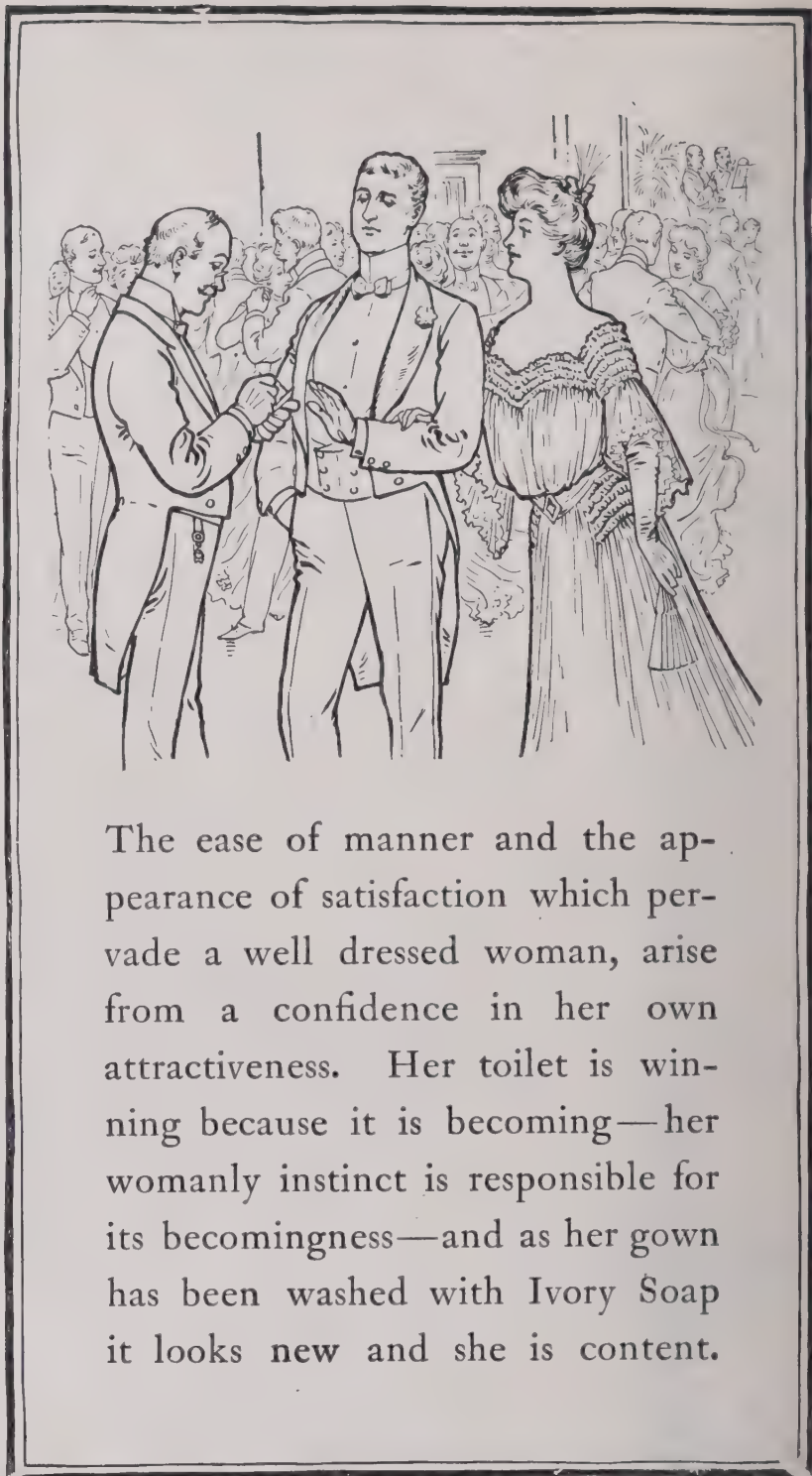
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Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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THE FAITHFUL LAYMAN.

IT is quite commonly believed in the Church that our parishes would, one and all, immediately rival the celebrated green bay tree observed by the Psalmist, if only the rector was a man of somewhat different mould. St. Paul seems to have been quite successful in his missionary work, though indeed even he failed utterly at times, as, for instance, among the cultured Athenians. The Church took root more quickly and more deeply among the harlots and sinners of Corinth than it did in the good society and the university atmosphere of the world's intellectual center. Then, too, there was that "golden-mouthed" preacher, Chrysostom, who was always eloquent. Even in our own day there are or there have been preachers like Phillips Brooks or Canon Liddon, organizers like Greer and Rainsford, scholars like Pusey, and missionaries like Kemper and Bishop Tuttle. If only, we are constantly told, the rector of old St. Dives' Church in Podunk was a man who combined the characteristics of St. Paul and St. John Chrysostom and Phillips Brooks and Canon Liddon and Bishop Greer and Dr. Rainsford and Bishops Kemper and Tuttle, the venerable old parish might shake off its lethargy and do some good in the world. It might, indeed. We should not be disposed to combat the proposition. We should be glad to have so admirable a rector established in the respectable old parish of St. Dives, though we are not certain that he would give such entire satisfaction as is commonly believed; but in the meantime, pending his call and acceptance of the position at the salary which St. Dives' is prepared to offer, we believe that certain steps might be taken to improve the quality of the venerable parish. One of these would be by developing in the congregation, the Faithful Layman. Even one of these valuable adjuncts to parish life would make a large difference in the parochial life of St. Dives'; and strange though it may seem, we are not certain that the Faithful Layman is much more plentiful in the Church than is the Ideal Rector.

The new canons of the Church number 57 and, with the Constitution, extend over 131 printed pages. Of these, 55 canons and nearly 130 pages are devoted to the enumeration of the duties of the clergy, or of organizations. Consequently, with only two canons, covering but little more than a page, to shed light upon what is expected of the Faithful Layman, it would seem that one ought to be able to discover at least just what are those duties which the canons prescribe.

We have first, canon 39, which provides that "a communicant in good standing removing from one parish to another shall be entitled to and shall procure from the Rector . . . a certificate stating that he or she is a communicant in good standing." That certificate is to be presented to the rector of the parish into which such a communicant removes, whereupon the name of the party transferred is entered upon the parish register, and due notice of such entry is sent to the rector who issued the certificate.

It would seem, however, as though most people who remove from place to place feel that they are not "in good standing." At any rate, it is most exceptional for them to ask for or to present these letters of transfer. Does conscience remind these emigrant Churchmen of unrepented sins which ought to lead them not to classify themselves with those communicants who are "in good standing"? The Faithful Layman then repents of his sin and seeks to get back into such standing. He is not willing to acquiesce in a condition of self-excommunication or self-suspension from the communion of the Church. The Faithful Layman makes sure, before he removes from one

place or one parish to another, that he is in possession of the letter of transfer to which he has a canonical right, and that it is addressed, not indefinitely, but to the rector of one specific parish. If he is removing to a city in which are several parishes, he may wait until he has discovered with which parish he will affiliate; but he is not the Faithful Layman unless he obtains and presents this Letter of Transfer at the first opportunity. If he removes to a place in which the Church is not organized, he takes a transfer addressed to the Bishop of the Diocese, who is the pastor of all the scattered communicants within his Diocese.

Another canon requires the "due celebration of Sunday," "by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

What is "regular participation in the public worship"?

The arrangement of Sunday services differs radically in our various churches, but the norm may, roughly, be said to include an early celebration of the Holy Communion—eighty per cent. of city parishes had weekly, early celebrations when statistics were last compiled, in 1901, and the proportion is constantly increasing—a later morning service, with or without the Holy Communion, and an evening service.

It is a happy privilege where one has the opportunity of attending all three of these services on the Lord's Day; but the one service of the three that the Faithful Layman feels to be really obligatory upon him, is the office of the Holy Communion. By participating in that service, he finds himself in unison with the early Christians of Bible days, who continued steadfastly in "the Breaking of Bread and in prayers." The Faithful Layman does not lie abed while the Faithful Laywoman goes to the early celebration. He goes, too. He prefers that hour for making his communion, when he is fasting physically and when his mental powers are in their prime, so that he can offer himself, "his soul and body," in the most fitting condition for such an offering. He feels that this trifling self-denial is worth while as a preparation for the reception of so great a gift. But the Faithful Layman is faithful in attendance at other services as well, so far as he is able to be.

When the Faithful Layman is ready to be married, he remembers that happiness and unity cannot be looked for in his married life, unless he be married "in the Lord." The Faithful Layman does not marry an unbaptized person. It would be a happy event if he never desired to marry outside the communion of the Church, but at any rate he is particular that there be no attempted union of the baptized with the unbaptized. He goes to the church to be married. Once married, he realizes that his marriage to his wife is "until death do us part." The act is final. When children are born, the Faithful Layman brings them to Baptism at the earliest opportunity possible after their birth, even though modern conditions seem to make the admonition not to defer Baptism "longer than the first or second Sunday next after their birth, or other Holy-day falling between," almost an impossibility. He remembers that, agreeably to the Baptismal exhortation, it is his duty to see that his children are properly trained in the Christian religion, and are "brought" to the Bishop to be confirmed, "so soon" as they are "sufficiently instructed." The children are not to be permitted to wait until they are competent to choose for themselves, but are to be "brought"; and the Church lays stress upon bringing them "so soon" as they have fulfilled the necessary condition. They are not to wait until they become twelve, or fourteen, or eighteen years old, but are to be "brought" "so soon" as they are prepared.

When he is sick, he sends for his priest, agreeably to the rubric at the beginning of the Visitation office. He realizes that the rector is not apt to have received a special presentiment of that illness, and that if he is seriously ill it is right that the priest should be summoned. If there is a death in his household, he arranges for the burial only after consulting the convenience of the priest. He informs the undertaker that he (the undertaker) is to look to the priest for his directions as to necessary arrangements to be made. The dead body is brought to the church for the burial office, the mourners take part intelligently in the service, observing the proper postures and so conducting themselves as to show that they are able to look beyond the veil of the grave. They will tolerate no ostentatious display of flowers, and insist upon simplicity in the choice of a casket. The last look at the features of the loved one has been taken in the privacy of the home, and there is no opening of

the casket lid in the church porch. Neither do they ask the priest to preach a "funeral sermon."

As the Faithful Layman is faithful in his observance of the Sunday feast, so is he in the observance of the Friday fast. The mixed demands of the day make it impossible for a fixed rule for such observance to be given. We cannot absolutely say that he never accepts invitations to social functions on Friday, but he avoids them when duty does not seem to require participation, and certainly he never gives Friday functions. He finds some way to mark his Fridays, whatever be the conflicting calls that may perplex him and the variations that must be made from the rule to which he desires to adhere.

The Faithful Layman is apt to be chosen warden or vestryman of his parish; though his faithfulness in no way depends upon such election. If elected, he makes no attempt to interfere with the rector in the spiritualities of the parish, but he is careful to attend punctiliously to the temporalities. He sees that the bread and wine are provided for the Eucharist, that the church is well heated, aired, and cleaned, that the fabric is kept in good repair, that the bills are promptly paid, that parish contracts are made in business-like form, parish accounts are kept with scrupulous accuracy, and funds and securities are regularly audited. He makes sure that parish property is sufficiently insured, parish taxes are promptly paid, parish dues for diocesan purposes are regularly met, and parish contributions for general purposes are duly made. It is a matter of personal interest to him that the rector's salary, be it large or small, is paid with the utmost promptness, and in advance. He coöperates with the rector in securing due welcome to be extended to strangers, and without fuss or intruding himself, is on the lookout to observe where he can do a service to such when they enter the church.

Yet all this is only the beginning of the service of the Faithful Layman. He realizes that he is a citizen of the Kingdom of Heaven, and that his duties to the Church are by no means confined to the four square walls of the edifice in which he worships. He knows that the Diocese, and not the parish, is the unit in Churchly life, and he is glad to have his part in diocesan work, on whatever lines that work may be administered. He loyally supports his Bishop, just as far as he is able to, and not only gives money for diocesan missions, but interests himself intelligently in that work, and tries to become acquainted personally with some of the missionaries, so that he may actually come into touch with the field.

Nor are his sympathies narrowed even to his Diocese. He realizes that the Church of God is much larger than his own local section of it. He knows that by Baptism into the Body of Christ he has so thoroughly come into union with all other Christian people, that if one suffer, the whole body suffers with him. Being baptized, he finds himself *ipso facto* a member of the Church's great missionary society, and he is interested in all the work of general missions. He reads missionary literature and studies missionary conditions. "Missions" are no vague generality to him, but his interest in missionary work in Africa is distinct from that in Japan, and quite separate from that in China, while also the totally different conditions of work in Latin-American countries give him altogether a unique interest in that class of our work. He knows what the Church is doing throughout the world, why it is doing it, how it is doing it, with what success, and what are the administrative conditions under which it is done. He gets to New York occasionally, and makes it a point to call at the Church Missions House, makes himself known, and sees for himself what the Church has provided in men and in fabric for the administration of the work.

He realizes that there are intellectual problems before the Church, and that our American system of representative government in the Church makes it impossible for those problems to be wisely solved, except in so far as the laity, equally with the clergy, study them, obtain information about them, think about them, pray over them. He makes himself an *intelligent* Churchman. He knows what are the questions discussed in General Convention and in the Church papers. He comprehends the bearing of those questions. His opinion upon them is not the expression of narrow prejudice, but the result of careful thought and study. He is as careful to read the Church papers regularly as he is the daily papers, and he would be as much ashamed to be ignorant of questions of current discussion in the Church as in the State or the world.

Where shall we find more of these Faithful Laymen? One in a parish can do almost as much to lift the parish out of a condition of inertia, as a rector can do with all the manifold ac-

quirements and abilities that may be desired. We cannot import them nor make them to order.

Yet the layman who reads this can himself become the Faithful Layman if he cares to.

WHAT an inspiration for the Church's work is gained by such a gathering as that of the missionary conference for the sixth missionary department—extending from the Mississippi to the Rockies—which was lately held at Omaha. Men from Dioceses as far removed from the convention city as Minnesota and Colorado, from Missouri and Montana, and all intervening states, thought it worth while to be present. It was a gathering in which the Bishops were conspicuous as leaders of their brethren, but in which the clergy and the laity were well represented. It was an harmonious gathering, notwithstanding divergent views that were expressed on some of the subjects; harmonious, for men may work together in harmony in spite of differences, and strong men are ready to hear other strong men's convictions.

How truly is the Church putting on a new life through these provincial gatherings! She is showing that enthusiasm can be aroused for missionary work, if men will go about it in the right way; that diocesan missions need not conflict with general missions, for nowhere is the strain of diocesan missions greater than in those Dioceses represented in the Omaha conference; that practical thoughts on practical subjects, such as those there discussed, are of more practical value than mere generalities on missionary themes.

It is of interest to learn that the Laymen's Missionary Movement for the Middle West, inaugurated in Detroit last fall, was taken up and sent on its way through the sixth department, by resolutions similar to those of Detroit. To interest the laity and set them to work for missions is the purpose of this movement. The men of the third department, in which it originated, are preparing to make a missionary demonstration in Milwaukee in the spring. It will help them to know that their plan has been taken up in the sixth department as well.

The Omaha conference was a grand success.

WE recently gave reasons why, in our judgment, the recent Board of Inquiry in the Central Pennsylvania case erred in holding that its own composition was defective by reason of the inclusion of both the names of a deputy to General Convention and also his alternate in the list from which the lot was drawn, and the incident that both those names chanced to be drawn for membership on the Board of Inquiry. In its issue for the same week, *The Church Standard* took identical ground.

This position is now contested by *The Churchman*. The point is raised that the lot shall be chosen "from the deputation" of each of the Dioceses in question, while it is also provided in the Constitution that "the Church in each Diocese . . . shall be entitled to representation in the House of Deputies by not more than four Presbyters," etc. Moreover, *The Churchman* reminds us, the General Convention is a continuous body, liable to call for a special session at any time during the three years of its life-time.

But these facts in no wise establish the contention of *The Churchman* or of the Board of Inquiry, that the name of Dr. Dix, who resigned his membership during the session, should have been excluded from the box from which the lot was taken. The canon requires that the names placed in the box shall be those standing on "the list of Clerical and Lay Deputies to the last General Convention." Now the last General Convention began its session on October 5th and concluded its session on October 25th. Consequently, every name which appeared legally on that list between the two dates mentioned, was properly on the "list of Clerical and Lay Deputies to the last General Convention," and was also the name of a member of "the Deputation" from his Diocese. Hence the Presiding Bishop would certainly have erred if he had omitted one of the names certified to him as appearing officially on the "list," and as a member of the "deputation" of the Diocese in question. We need not consider what might be his duty in case a vacancy had arisen and been filled after the adjournment of the session but during the continuous lifetime of the Convention, for the contingency did not arise.

It is beyond question that at some time during "the last General Convention," Dr. Dix was a member, and also that Dr. Nichols was a member, of the "deputation" from New York,

though not consecutively. And the Presiding Bishop had no option, therefore, in our judgment, to exclude either of the names from his box.

If the resignation of Dr. Dix had taken effect before the session began, the case would be entirely different; but the official record shows that it became effective only on the sixth day of the session, and neither the Presiding Bishop nor the Board of Inquiry had the right, we venture to say, to go behind the official record. Even if Dr. Dix had in fact written his resignation before the session began—it is not in evidence whether he did—such resignation would not become effective until his name was officially stricken from the roll or "list" of deputies, which did not take place until the sixth day. Prior to that day Dr. Dix's name was called at each call of the roll, and since his membership was not challenged—even by his lay colleague who raised the question in the session of the Board of Inquiry—it is too late for any extraneous body to challenge it now, the House of Deputies being the sole judge of the accuracy of its roll of members.

Moreover, the Secretary of the House of Deputies was entirely right in placing Dr. Dix's name upon the "list" of the "deputation" from New York at the opening of General Convention, for the standing order relating to his duties (Journal 1901, appendix, p. 149) expressly provides that he shall record the names of those whose testimonials, in due form, shall have been presented to him; "*which record shall be prima facie evidence that the persons whose names are therein recorded are entitled to seats in the House of Deputies.*"

We can only feel, therefore, with regret, that the Board of Inquiry erred seriously in holding that its membership was defective.

ANSWERS TO CORRESPONDENTS.

J. H. C.—(1) There is no evidence whatever that the commission "Feed My sheep," addressed by our Lord to St. Peter was intended to imply headship over the Church. Had such been intended, it certainly would have been plainly declared. See Bishop Seymour's *What is Modern Romanism?* which examines the scriptural argument.

(2) Communion with the "see of St. Peter"—which is Antioch quite as truly as Rome, and perhaps more so—is no more necessary to secure fellowship with the Catholic Church than is communion with any other see. Moreover, if we reckon Rome as the "see of St. Peter," it follows that Peter's successors have cut themselves off from the sees of the other eleven apostles, so far as these are still in existence. It is a case of one or of eleven "obstinate jurymen." If "two or three of the apostles had cut themselves off from St. Peter," they would have been precisely in the condition of St. Peter, had the latter cut himself off from the other apostles. The essence of unity is firm membership in the Body of Christ, the sole Head of the Church. See Fuller's *Primitive Saints*.

(3) The "theory of development" is objectionable as being modern and contrary to the view of the Church through the ages; but the question is incidental, and would not prove what Romans allege, if the theory were accepted.

(4) Catholicity does not depend upon the faith of the individual but upon the avowed faith of the Church. The Churches of the Anglican communion have repeatedly asserted such catholicity in many ways, and never more strongly than in the Reformation period. It is quite true that a large section of Anglicans to-day seem not to recognize what is implied in that claim, but the same may also be said of Roman Catholics in many lands where the prevailing belief among individuals is practical atheism, though the official teaching of the Church is not impaired thereby.

D. L. F.—Simple prayers on entering and leaving church will be found in Johnson's *Short Prayers* (The Young Churchman Co., 5 cts.) and in most devotional manuals. A young child may be taught to say "Thou, God, seest me."

SACERDOS.—There is no authority for the addition of water to the consecrated element of wine when the latter is on the verge of giving out, and we should not feel that the practice was permissible.

H. B.—We are unable to give the date of the death of Bishop Abraham of Wellington.

A CERTAIN family of the Church living less than a thousand miles from Chicago had become "miffed" over some trifle and had gone to one of the denominations. While there, a youthful member of the household heard no longer the Prayer Book service with its impressive teachings, and the child formed the idea that many of the moral restraints were not expected of him any longer.

One day he was found swearing like a Mexican sailor. His father and mother were shocked at what they heard.

"What do you mean by this language?" said the mother; "don't you know you are breaking one of the Ten Commandments?"

"Oh, bosh," replied the boy; "where we go to church now, they don't have any commandments."

The parents thought they had better get over their "miffs" and they did; they renewed their attendance at the services of the historic Church the following Sunday.

SELF-DENIAL is that which exalts the beggar above the dignity of a king.—*Sel.*

THE S. S. J. E. CONGRATULATED

Because of Father Osborne's Advancement to the Episcopate

MANY INTERESTING TOPICS

The Living Church News Bureau
London, January 17, 1905

THE following, addressed to the Society of St. John the Evangelist, and signed by Messrs. Spence Burton, Oliver Purrington, and others, appears in the January number of the Cowley St. John *Evangelist*:

"We, the undersigned alumni and undergraduates of Harvard University, wish to congratulate the Society of St. John the Evangelist on the election of another of its members to the American Episcopate. We thank the Society for the influence and example of the Fathers in Boston, and also for the hospitality and help that has been given to us at the Mission House. As the Fathers of this Society are exercising a real and quiet influence by their life and teaching at the Mission Church on the University of Harvard, we venture to hope that their work may continue and prosper."

The Secretary of the E. C. U., Mr. H. W. Hill, in his annual letter—issued this year for the first time to associates of the Union and to the newspaper press, having been circulated in the past only among members—deals with the Athanasian Creed controversy, Church Reform, and the Royal Commission, and then goes on to give reports of the progress of the Union. During last year as many as 2,800 communicants have joined the Union. There are now two new Episcopal Vice-Presidents—the Bishop of Moray, Ross, and Caithness, Scotland, and the Bishop Coadjutor of Springfield, U. S. A.

The Dean of Christ Church, Oxford, the Very Rev. T. B. Strong, D.D., has been appointed an Examining Chaplain to the Bishop of London.

The Archbishop of Canterbury has consented to receive a deputation representing signatories to the Dean of Canterbury's appeal to the first six centuries on Wednesday, February 1st.

The Secretary of State for the Colonies (the Right Hon. Alfred Lyttelton) has addressed a letter to the Right Hon. Charles Booth, the present owner of Mr. Holman Hunt's recent fine production of his great picture, "The Light of the World," in which he says he has heard with much pleasure of his intention to send the picture first to Canada, and then to Australia, New Zealand, and South Africa. Writing evidently with the intention of giving his *imprimatur* to the tour of the Empire which the picture is about to make, the Colonial Secretary continues:

"I understand that you propose to exhibit the picture freely in the central cities of the Colonies if space in public rooms is given by the authorities, or, if you have to hire rooms, to charge only so much for entrance as will meet the expenses of such hiring and that in any case you do not intend to derive any profit from the exhibition of the picture. I understand also that it is your intention to offer the picture on its return to England as a gift to the nation, to be placed permanently in some fit place. Your proposals seem to me to be eminently patriotic, and I feel the greatest sympathy with your desire to add to the ties which bind together the various populations of the self-governing States of the Empire, that lofty bond of union which consists in a common admiration for great and elevating works of national and religious art."

The new vicar of Saltley, Birmingham, the Rev. the Hon. J. G. (Father) Adderley, has recently replied to several letters which had appeared in the Birmingham newspapers attacking him for abolishing the ultra-Protestant practice of "Evening Communion" at a mission church in his parish. He ventured to make some statements which might give his opponents the opportunity of being fair to him. Here is what he said in a portion of his letter:

"3. My objection to evening Communion has nothing to do with celibacy. It is an historical objection. The Bishop of Salisbury, in his book, *The Ministry of Grace*, makes it clear that Sunday evening Communion was unknown until the nineteenth century. It is difficult to have it without breaking some rubric. At Saltley, for example, the rubric was broken every time by the service beginning at the Prayer for the Church Militant, and the parishioners being deprived of the Collect, Epistle, and Gospel.

"4. The objection that is being raised by a few parishioners [from 12 to 18 out of 28,000] is not representative of the bulk of the communicants of Saltley. I am accused of turning away numbers of communicants. I am told by a Protestant doctor in Preston that I am doing a 'hellish work.' As a matter of fact, we had 219 communicants at the parish church on Christmas Day, as against 38

last year, and 143 at Easter. This may be 'hellish,' but it does not mean turning people away."

A notable departure in connection with the movement for the reform of Church music, which has been making itself so much felt of late—especially in the Midlands—has taken place at St. Mark's, Leicester (Diocese of Peterborough), by the removal of the organ and choir from the chancel to the new gallery that has been built for it at the west end. For the formal opening and dedication of the rebuilt organ and of the west gallery a special service was held on Sunday afternoon, January 8th, when the church, which seats 1,100 people, was crowded. The vicar, the Rev. F. L. Donaldson, in cope, attended by vergers, cross-bearers, servers, clergy, and cantors, proceeded from the chancel to the west end during the chanting of Psalm xcii. All the singing at this service was in unison, the verses of the Psalms and hymns being rendered alternately by cantors, and congregation and choir together. After the service of dedication, the vicar gave an address. He began by saying (to quote from the *Guardian*) that they had removed the organ from the chancel to the new gallery at the west end not merely for the sake of alteration, but as part of a serious policy and principle in Church worship:

"The Oxford Movement of fifty years ago found the chancel, in many cases, occupied by the squirearchy. Surpliced choirs were, in many cases, introduced as much to secure the ejection of the squire and his family from the chancel as for more devotional reasons. But choirs, thus admitted and established, had grown inordinately, both in numbers and in usurpation of the people's part in the service. They had grown even more in these matters than in musical capacity, until, at last, a cry had arisen for reform; and the Bishop-Designate of Birmingham had voiced the general feeling in his primary charge at Worcester. They were endeavoring, at St. Mark's, to carry out two great principles together—viz., beauty and dignity of outward ceremonial, together with practical congregational worship. . . . To this end they had erected the west gallery, and had placed the organ there, together with a congregational choir of both men and women. Boy choristers had been removed from the chancel, and only a few selected men singers remained as cantors or leaders. The practical result of this would be that the congregation would more easily fulfil that large part of the services allotted to it in the Prayer Book. Not only the Versicles, but the Introit, Psalms, and hymns would be rendered in the alternate method—viz., first the clergy or cantors, and then the congregation and gallery choir together. Excepting special anthems by the choir, or voluntaries by the organist, the music would be, whether Plain-song or harmonized, of a simple character. The penitential parts of the service would be said in the natural voice, and the hymns and other additions to the Prayer Book Offices would be plain and simple, so that a large congregation could join in them easily. There would also be congregational practices once a month, after Evensong on Sundays."

Referring to the removal of boy choristers, the vicar said they were to be regarded as children, and that it was not fit and proper that they should be placed indiscriminately in the chancels of parish churches. Very exceptional boys' voices might still be used in their gallery choir. Much of what Rev. Mr. Donaldson said seems sound and excellent; but I doubt very much if the main body of opinion amongst Church music reformers in England is in favor of abandoning boy choristers for the employment of women singers.

Writing to a correspondent who called his attention to the editorial article in the New York *Churchman* anent some remarks in a recently published letter of his on the Church in England as an established Church, the Primate says a sentence in that letter seems to have been strangely interpreted as meaning that he would like to see some branch of the Christian Church, presumably the Anglican, established in the United States. Nothing, the Primate says, could be further from his thoughts or wishes than such a suggestion. Continuing, he says:

"The Church of England has subsisted and grown as an inherent part of English history and of English national life. Just as I believe the past history and the present life of the English nation, with its unique lines of constitutional development and progress—

'A land of settled government,
A land of just and old renown,
Whose freedom slowly broadens down,
From precedent to precedent.'

to be of supreme value to the English-speaking race beyond the sea, so I believe the traditions and the constitutional life of the national Church to have a similar value in their bearing upon the religious life both of the United States and of the British Colonies. To sever the fibres which have from the first united the life of the English people with the life of our national Church [Really it would be refreshing to have the Primate sometimes speak of it as though he really believed it to be part of Christ's Holy Catholic Church] would,

I believe, tell to the detriment of both in a manner the mischief of which would extend far beyond the English shore. What we at present (with all the faults and failings which we are steadily trying to amend) show to the world is the possibility of continuing absolute religious freedom with the national recognition of a religious life wrought in the whole fabric of the State. This is possible in an old country; it would probably be impossible, even if it were desirable, in a new country, and most of all in a country peopled like the United States, by immigrants from every European land. Let the United States," he concluded, "cherish and set forward its own characteristic life in its own way. But let England retain (with whatever modifications or readjustments may be from time to time required) a system which history has shown to be peculiarly adapted to the maintenance within our borders of a strength capable of rendering to the world a service which was never more truly needed than it is to-day."

The *Times* states that the Rev. Walter Hobhouse has resigned the editorship of the *Guardian*, and will retire at the beginning of April. Mr. Hobhouse, who is an Oxford M.A., and ordained priest in 1891, was appointed *Guardian* editor in 1900, in the room of Mr. D. C. Lathbury, subsequently editor of the *Pilot*, now demised. The *Guardian* is chiefly owned, I believe, by Mr. Montague Bernard, a barrister, and younger brother of Chancellor Bernard, of Salisbury Cathedral.

The late Hon. Mrs. Meynell-Ingram, sister to Lord Halifax, whose chief residence was at Hoar Cross, Burton-on-Trent, and who left a large estate, bequeathed to Canon Knox-Little, vicar of Hoar Cross, £1,000; and for distribution among the choirmen at Hoar Cross who have been members of the choir for five years a sum of £300. She also bequeathed £500 for the "Meynell-Ingram scholarship at Lichfield Theological College," and for an additional scholarship to be called "the Meynell-Ingram scholarship No. 2," other £200.

The *London Gazette* of last Friday night contained an Order in Council formally declaring the Bishopric of Birmingham to be duly founded.

The report recently referred to in your London correspondence concerning the Rev. Stephen E. Gladstone, viz., practically to the effect that the late rector of Hawarden was about to yield to what his father, the illustrious Mr. Gladstone, so rightly called "the Roman temptation," has been in circulation again during the past week, this time (according to a Reuter telegram from Rome) being current in Italy. With his name in the report was also coupled that of Mr. W. J. Birkbeck! But the report is absolutely without foundation. The R. C. *Herald* Rome correspondent writes that there is no truth in the report; while Mr. Herbert Gladstone, M.P., states that such report concerning his brother was "absurd and ridiculous." The Bishop of St. Asaph, the Rev. Mr. Gladstone's late Diocesan, has also publicly characterized the statement in like terms. The Cheshire correspondent of the *Standard* telegraphs that the Rev. S. E. Gladstone has been travelling in Italy for the benefit of his health, which is not robust. He expects to return at the end of the present month in order to enter into the rectory of Barrowby, Lincolnshire, to which he was recently presented by the Duke of Devonshire.

J. G. HALL.

"AN HONORABLE ESTATE," "an holy estate," the Prayer Book calls Holy Matrimony. Mark you, "an estate." For marriage, though a contract, is much more than a contract. By it is created not simply a partnership, which may be dissolved by the failure of either party to perform assumed obligations, or by mutual consent for mutual advantage or relief, leaving again two single individuals as they had been and in fact had never ceased to be. By it is created an estate, a family unit, affecting the organism of society in a vital way, so that to lay rude hold upon it is to pull at the fibres of society, and to rend it is to inflict a wound upon the body politic. For the unit of society, the unit of the nation—as it scarcely needs at the present day to be said—is not the individual, but the family. Marriage cannot be regarded, merely in the light of sociology, as a makeshift of convenience, a tentative and temporary arrangement, with an inherent tendency to make for degrading repression and bondage; it is an "honorable estate," designed and fitted by its very constitution to make man more fully man and woman more truly woman, while making both one; and to rear children to worthy and useful membership in society and the State.—Rev. W. F. Faber.

HAIL, ye small sweet courtesies of life! for smooth do ye make the road of it, like grace and beauty, which beget inclinations to love at first sight: 'tis ye who open the door, and let the stranger in.—*Sterne*.

IT IS NOT Caesar's will that what he ordered to be made should be lost to him, and it is not surely God's will that what He hath made should be lost to Him. Christ's coin is man.—*St. Augustine*.

EUROPEAN LETTER.

The Living Church News Bureau {
Paris, January 16, 1905 }

IT will be remembered that during the period when the present Pope's election was in suspense, and several candidates' names were before the world as possible successors to Pope Leo XIII., a good deal was said and written about the *Austrian Veto*. How far there was truth in the assertion that that right was exercised by the Emperor of Austria was at the time uncertain. The following statement, it now appears, was in reality drawn up and presented by Cardinal Puzyna at the time of the Conclave to Cardinal Oreglia. It was read to the members of the Sacred College. The text ran thus:

"I have the honor to inform the Cardinal Camerlengo, in order that in his turn he will bring it to the knowledge of the most eminent Cardinals, that in the name of his Majesty Francis Joseph, Emperor of Austria, King of Hungary, etc., I present his veto to the election of Cardinal Mariano Rampolla del Tindaro."

This move marked the defeat of the former Secretary of State, who had by that time almost received the prescribed number of votes for his election.

As might be expected, the action of the Austrian court caused no little consternation amongst the members of the Conclave. The use of the veto had deeply shocked the members of the Sacred College; and those belonging to the Curia; viz., living in Rome, at the beginning of last year met to discuss the best means to prevent the repetition of such a measure in future Conclaves. Only Cardinal Rampolla did not participate in the discussion.

It is understood that a Papal Bull has been drawn up to meet any case of a like kind that might happen in the future.

"To all Cardinals it is absolutely forbidden, under the penalty of being excluded from the Conclave, to be the bearer of a message of veto. Any Cardinal who knows of the intention of the Sovereigns of Austria and Spain, or of the Ruler of France (the three countries who claim the right of veto), to object to the election of a member of the Sacred College, and communicates this intention to his colleagues in Conclave, will undergo the same penalty."

This Bull has not yet been transmitted to all the foreign Cardinals, and will be officially read only at the Conclave, which will meet for the election of Pius X.'s successor, forming a part of the constitution of the Conclave.

The foreign Governments interested have had hints of this measure, but are not in a position to protest, not having received any official communication. It is, however, known that their diplomatic representatives to the Vatican have already submitted to them certain proposals, with a view to their maintaining the right of veto, which they have enjoyed for centuries.

RUSSIA.

In the midst of wars and its more than sad rumors in Russia, it is pleasant to be able to turn to a subject of interest to the nation at large, and one that touches much of (shall I say?) the surroundings of its Faith. Some few months ago a wicked act of sacrilege was perpetrated at the Church of Our Lady of Kazan, a semi-Tartar town on the banks of the Volga, some 200 miles from Nizni-Gard. The malefactors broke into the church, and carried off the two ikons representing our Saviour, and the B. V. Mary. The latter was an object of special veneration. It was discovered unexpectedly. Its story will show the reason of the respect bestowed upon it.

"In 1552, Ivan the Terrible took Kazan by assault, and destroyed this central fortress of the Golden Horde. He destroyed every memento of the Mongol Invasion, and built churches on the sites of Temples. In 1579 a fire broke out, threatening to destroy the whole city. The Moslim (Tartars had been converted to Mohammedanism), saw in this the vengeance of Heaven. Then it was that the Mother of God vouchsafed to come to the rescue. She appeared in a dream to a young girl, and bade her seek out the proper ecclesiastical authorities of the town, who should proceed to a place to be indicated, where would be found the image of herself hidden away in the ground. This was done and the famous Kazan ikon brought again to light. For the belief was that some Christian within Kazan had concealed it in the ground, to save it from desecration by Moslims at the time of the siege by Ivan.

Miracles were accredited to it. A convent soon rose on the spot, where the ikon had been discovered.

The chapel thereof, the winter church called in the Vernacular "the hot church," became the repository of the Sacred Image. Here it abode, honored and visited, the object of pilgrimages and vows, the standard carried with armies to battle,

when Russia contended still with the unbeliever—for the space of three and a quarter centuries.

It was reserved for the beginning of the twentieth century to witness the ruthless act of vandalism—its theft and its destruction—for which the perpetrators of the deed are about to undergo condign punishment.

With all the anxieties of the war on their hearts, holy Russia has risen as a man to condemn the act. In the "process" against the accused the Procureur was right in saying in his charge "that this crime in all the annals of Russian courts of law was the first of its kind in abhorrent importance that had ever happened in the country."

It is not that this was the only holy picture in Russia to which great veneration was paid, by any means; but its special associations, connected with the first stalwart act of a Russian ruler to free the country from the yoke of Tartar oppression, gave it a particular attraction in the eyes of the patristic populace. Moreover it was the model after which numberless other ikons have been painted. They are indeed *not* exact copies of the original, but have a strong family likeness, especially (if I remember right) in a marked and rather unnatural droop of the head, bending toward the Blessed Child in the B. V. M.'s arms.

FRANCE.

The burning question of the suppression of the Concordat, and its consequences, is ever uppermost in anything that can be said or written about France. As the topic draws out its weary length (like the evils of a boa constrictor, in interest) in the public journals, in the disputes of party politics, and in private sympathies, the practical problem to be solved takes from day to day more pertinent shape.

I am hardly of the opinion of some English journals on the subject, that claim to view the matter from a quite dispassionate point of view.

The *Standard*, for instance, while fairly discounting the aspect, as it stands at present, is somewhat disposed to take the position of affairs as a "fait accompli."

May I quote the resumé:

"The apparent instability of the Combes Cabinet in France does not avail to bring much comfort to French Catholics, seeing that whatever Ministry be in power, the separation of Church and State is almost certain to be carried out. The substitution of another Premier for so fanatical an opponent of the Church as M. Combes might, however, avail to obtain for her better terms."

There is something of the disposition of "English public opinion" in this, akin to the advice that it would give to Russia since the fall of Port Arthur—"You have lost this stronghold, you had better now make the best terms that you can." I hardly think we can gauge either Russian feeling in the one case, or Roman tenacity of purpose in the other.

The truth is that both Russia and Rome have an instinctive feeling of "working for a cause," which rises far above petty jealousies, or individual National interests. It is an instinctive feeling that rises far above the interests that appear on the surface.

As a matter of detail, however, some of your readers may be interested to see the light in which it is thought that the £s. d. question may be bridged over at the outset.

To the *Figaro* the Comte d'Haussonville contributes a second instalment of his plan for financing the Church after disendowment. The net amount required for the expenses of Divine worship, calculated on the existing basis, was shown last week to be £1,617,000. This sum represents the salaries of nearly 42,000 clergy, but it does not provide for all the clergy of the Church. Many of the parish priests who receive stipends from other sources make over their State-paid salaries to the poorer clergy. In the rich parishes of Paris and other large cities, the parochial fund obtained from offerings and fees is very considerable, so that many parishes are already living "under the regime of separation."

Further on, the Comte d'Haussonville estimates that the final minimum sum to be provided annually at £1,440,000. He calls on his fellow Catholics to avail themselves of the law of 1901 permitting the formation of popular associations on the basis of the *Droit Commun*.

While offering proposals of a more or less practical nature, he asks his readers . . . the country and its government, to remember that the payment to the Church was no act of State benevolence—it was the fulfilment of a compact. A century ago the State had confiscated the goods of the Church, derived from the liberality of the faithful. When the Con-

cordat was made, the State, rather than restore the Church its possessions, preferred to offer it an indemnity in money, which was accepted. Now, however, the State, while keeping the property, proposes to suppress the indemnity in violation of ordinary civil right.

Although this has been said and proclaimed "times and times again" in various ways and manners, the writer has so pertinently brought the whole case into a precise and common-sense form, that I trust I shall not have taken up too much of your valuable space in quoting it, as above.

France has lost one of the most valued of her ecclesiastics from her ranks by the death of Cardinal Langénieux. Born in 1824, he early developed so marked a bias toward "things of the Church," that at 8 years old his career seemed marked out for him. Doubtless, like St. Augustine (Hippo) he owed the first impulse to his mother. In his later (what we should call) "successes in life," he was constantly heard to say: "*C'est à ma mère que je dois tout*," and no doubt he was right. At the seminary of St. Nicolas in Chardonnet he was associated with Dupanloup. As time went on, in 1847 he entered the Seminary of St. Sulpice.

Of St. Basil, St. Gregory of Nazianzen is reported to have said: "He was a priest before he was priested." The same seemed to be true of the late Archbishop of Rheims. His powers in directing one of the world-famed methods, the Catechism of St. Sulpice, gained him quickly further promotion. He went to St. Roch. The very children of the schools of the parish "*en petite raillerie*" used to say: "Ah! the Abbe must soon be a Bishop!"

After having had laid upon him the enormous charge of the parish of St. Ambroise, he was translated to St. Augustine, then in course of construction, the pet church of the Empress (Napoleon III.). Here his zeal, preaching, and organizing powers fulfilled all that was expected of him.

The Emperor Napoleon III. (rather, perhaps, a questionable honor) hearing of his eloquence, desired to hear him in person. He preached, therefore, the *carême* on the chapel of the Tuilleries by desire.

In spite of the vicissitudes of the fall of a dynasty and political disturbances, the intrinsic value of the character of the man tided him over the dangers of the time. His first Bishopric [offered him during the infancy of the present Republic] was Tarbes. From this he rose until finally he became Archbishop of Rheims, where he died honored and respected alike by Church and State.

GEORGE WASHINGTON.

ABBA, FATHER.

Father, forgive!

Bent by the burden of our misspent years,
We cry with faltering lips and bitter tears,
With eyes that scarce can lift their gaze above,
Even to the blessed symbol of Thy love,
Father, forgive!

Father, forgive! Voiced in this single cry
The measureless regrets of years passed by,
The good that waited for our hand, not done,
The evil that so oft the victory won—
Father, forgive!

Father, forgive! They pass us one by one
The things for which we never may atone,
Deeds, words, and thoughts writ in Thine awful Book;
How shall we stand before Thy searching look!
Father, forgive!

Yea, we dare call Thee Father, for His sake
Who came that He might sinners sinless make,
Who in the wondrous mystery of the Cross
Came to redeem us from eternal loss.
Father, forgive!

One cried of old: "God," and he smote his breast,
"Be merciful to me a sinner!" Blessed
And pardoned, for that Thy all-seeing eye
Saw his repentance and humility.

But we may call Thee by another name,
Abba—our Father! and in all our shame,
For greater light and greater gifts misused,
For Thy long suffering love and grace abused—
Father, forgive!

MRS. J. D. H. BROWNE.

AS IT is never too late to be good, so it is never too late to amend: I will, therefore, neither neglect the time present, nor despair of the time past. If I had been sooner good, I might perhaps have been better: If I am longer bad, I shall, I am sure, be worse.—
Arthur Warwick.

ALL SOULS' CHURCH TO SELL

Its Value More Than a Quarter of Million Dollars

CHURCH CLUB MEETING

Beautiful Window for San Juan

The Living Church News Bureau
New York, January 30, 1905

DECISION has been made by the rector and vestry of All Soul's Church to sell its property and remove to some other locality. It is understood that the new location has been practically decided upon, but that announcement of the plans will not be made until all the details have been fixed. In announcing the decision to sell the property, the rector, wardens, and vestymen have addressed the following letter to the pew-holders and congregation:

"After long and careful deliberation the Corporation has decided to sell the property of All Souls' Church, and to remove to another locality.

"The Bishop and the Standing Committee of the Diocese have approved of the step and have given their official consent thereto, and the Supreme Court has authorized the sale.

"It seems but right and proper that the reasons which have led to this action should be laid before the congregation. They are substantially as follows:

"The difficulty of maintaining this parish financially is one which has pressed heavily for a good many years. During that period a debt has rested upon it, a debt which now stands at \$75,000. The only income is and has been from pew rents. This has not, for a long time, been sufficient to defray expenses and to care for the interest upon the indebtedness. The time has now come when this debt should be paid. To raise the money in the congregation and pay it off would be possible, though difficult. But when that were done we would still have a property which is not well suited for church purposes and which cannot be enlarged or made satisfactory. It is a property, however, which is very valuable for secular purposes, and would bring a large price. The proceeds of it, after paying the indebtedness, would provide elsewhere a far better and more satisfactory church.

"Moreover—there does not seem to be need for a church in this locality. There are three Episcopal churches within a few blocks of each other, besides the chapels of other parishes on the East Side. The population to be ministered to by them is substantially all of the same character, and is not sufficient to justify the existence of so many churches.

"Again—the congregation which worshipped here during the previous rectorship was one drawn from all sections of the city, and it, for the most part, disappeared with the departure of that rector. It would be possible, we believe, to build up another congregation, as is being done, from the people who reside in this locality, but it would require long time, and when done would be largely at the expense of other parishes.

"For these reasons chiefly, as well as from minor ones, it has seemed clear the wise course is to sell and remove.

"No pews will be rented after the expiration of the present half year.

"Plans and negotiations are under consideration which it is hoped may provide for the larger portion of the present congregation, if they care to so avail themselves, and also the building of a new church in another locality where it is needed and would be immediately useful. It can readily be seen that such plans could not wisely be made public while negotiations are pending, but will be made known as soon as possible.

"The present rector intends to take advantage of this change to retire from active parochial work, after thirty-three years of ministry."

The letter is signed by the Rev. Dr. S. D. McConnell, rector; Gustav H. Schwab, Junior Warden; and Henry L. Dyer, E. C. Converse, Samuel T. Peters, Albert E. Colfax, A. B. Hepburn, Charles J. Harrah, Oliver G. Jennings, Benjamin B. Tilt, and Wm. J. Schieffelin, Vestrymen.

It has long been evident to students of religious conditions in New York that the Madison Avenue neighborhood, east of Central Park, has had too many places of worship. The conditions of All Souls', as they were found when the Rev. Dr. McConnell accepted the rectorate, are well expressed in the letter just quoted. St. James' Church, five blocks north of All Souls'; the Resurrection, eight blocks north and one east, and several chapels to the east are generally considered to be sufficient for the changing population of the neighborhood. Some of the denominational churches are feeling the effect of the changes, a Baptist property two blocks south of All Souls' having been for sale for a long time. It has been realized that the present rector of All Souls' undertook a very difficult problem, and there is little criticism of his decision to have the money invested in the

property used for a church in some locality where it is more needed than at Madison Avenue and Sixty-sixth Street. There are still many opportunities in New York, and the decision of the All Souls' vestry as to location is awaited with interest. No statement has been made as to the sale value of the present property, but it is opinion that after paying the debt of \$75,000 there should remain a quarter of a million dollars, and perhaps more.

The Church Club had planned a meeting to consider the work of the Church in the Bronx for Wednesday evening of last week, and was to have Coadjutor Bishop Greer as one of the speakers. The night was the most stormy of the season, but there was nevertheless a fair attendance. Bishop Greer was ill



CHANCEL WINDOW FOR ST. JOHN'S CHURCH, SAN JUAN.

thought it would be well to beautify the structure by placing in the chancel, over the altar, a window depicting the scene when John the Baptist publicly announced that Jesus of Nazareth was in truth the Christ, by the words 'Behold the Lamb of God which taketh away the sins of the world.'

"The figure of the Lord occupies the central lancet of the window, and is the most important in the composition. The figure is extremely dignified, while the head is noble and winning, what one would expect in the Christ. The other figures are those of John the Baptist and his disciples, and St. Andrew and St. John.

"The window is Churchly and reverential, and fastens the
[Continued on Page 486.]

The Great Missionary Conference at Omaha

ON Wednesday morning, January 18th, the second conference of the Sixth Missionary Department began in Trinity Cathedral, Omaha, with a celebration of the Holy Communion. This was the Woman's Auxiliary day. Bishop Williams was the celebrant, Bishop Tuttle read the Gospel, and Bishop Mann, the Epistle. Bishop Brewer was the preacher. The main thought of the sermon was God's call to man to work for Him. Helping to make the world

sordid selfishness into the desire to help others, and so to purify and sweeten the world. Inspired by this, gifts of self and money for missions will be freely given.

MISS EMERY, in her interesting way, told of the excellent work the Woman's Auxiliary is doing throughout the world. She pleaded earnestly for a greater recognition of the power of prayer upon the part of the women of the Church.

At 8 o'clock there was a largely attended meeting of the members of the Woman's Auxiliary and the Junior Auxiliary at Brownell Hall. The service was said by the Rev. Philip G. Davidson, after which Miss Emery spoke on the work of the Junior Auxiliary and suggested means for its extension.

CHURCH CLUB DINNER.

At the same hour the Church Club of Nebraska entertained the Bishops and visiting clergy and delegates at a dinner at the Millard Hotel. More than 200 guests were present. Mr. PAUL CHARLTON of Trinity Cathedral made an exceptionally witty toastmaster. BISHOP WILLIAMS delivered, in his felicitous way, an address of welcome. BISHOP TUTTLE spoke on "Typical Western Experiences," telling of the good men he had found in the rough stage-drivers of those early days. The Hon. JAMES M. WOOLWORTH, always scholarly and thoughtful, spoke on "The Early Missions in the District." He referred to Bishop Doane's great missionary sermon in 1835, in which he sounded the note, "Onward, Christian Soldiers, Marching as to war," and roused the Church to enter upon her great missionary campaign. He told how Bishop Kemper was sent forth, as were other valiant pioneer missionaries, men of valor, to win the West for Christ.

"The Strenuousness of the Episcopate" was well discussed by BISHOP MORRISON of Duluth. He showed how that through the ages the episcopate was filled by men who believed in the "strenuous life." This element was a characteristic of all our Missionary Bishops of the present.

"Church Clubs" was the topic given to Mr. FRANK O. OSBORNE, of St. Paul. He said, in substance, after outlining the history of the movement for Church clubs, that it stood for the introducing of Churchmen to one another, and the unifying of their interest in the

better is God's work. This is essentially the work of missions, and in this work the women of the Church have wrought valiantly. The congregation completely filled the Cathedral. Forty clergy were in the procession, and over 300 received the Blessed Sacrament.

Immediately after luncheon the quarterly conference of the Nebraska branch was held in the crypt of the Cathedral, Mrs. Albert Noe, of Omaha, president of the Nebraska branch, presiding at this session and the District Conference which followed. The treasurer's report showed \$600 raised and expended since May. Miss JULIA C. EMERY gave a brief address and announced that Mrs. Worthington would give \$50 towards the orphanage at Shanghai, provided the Nebraska branch give \$25 towards some foreign work. The Nebraska branch responded by raising \$50 for the education of a native missionary at Tokyo. A resolution endorsing a forward movement was passed.

At 3 o'clock the Cathedral was again filled with a large congregation for the District Conference. BISHOP TUTTLE spoke on "The Church's Duty to the Colored People." He regretted that he was not an expert on this subject and felt that the Southern Bishops were most competent to discuss it. His one congregation in St. Louis was as loyal and as satisfactory as any of like numerical strength in his Diocese, and its pastor the peer of any of his clergy in his devotion, self-control, delicacy of feeling, and gentlemanliness of conduct. He deprecated the idea of separate Bishops, and felt that with patience the racial ills and misunderstandings will adjust themselves.

The Rev. DR. LLOYD discussed "The Woman's Auxiliary as related to the Board of Missions." He held that its most important work was to be found in its purifying and elevating influence in the home, where by woman's gentle influence we are lifted out of our



REV. CARROLL M. DAVIS,
SECRETARY SIXTH MISSIONARY DISTRICT.

general work of the Church. Its chief value lay in breaking down parochialism.

The "Episcopacy versus the Bar" was assigned to BISHOP EDSALL, who maintained that there was no antagonism between episcopacy and the bar, but that upon the contrary the bar was usually found as the helpful friend and ally of the episcopate.

"The Flora of North Dakota" was the subject of a witty address by BISHOP MANN, and the Rev. IRVING P. JOHNSON spoke on the

quiet life, advocating the quiet that must come through fighting for principle.

SECOND DAY.

On Thursday morning there were early celebrations in the various city churches.

At 10:30, preceded by the choir, a long line of clergy filed into the Cathedral, which was again filled with a large congregation. The processional hymn was "The Church's One Foundation." The service was that of the Holy Communion, Bishop Williams being the celebrant, Bishop Millspaugh, epistoler, and Bishop Graves, of Laramie, the gospeller. BISHOP TUTTLE was the preacher. His text was, St. Matt. ii. 2, "We have seen His star in the East and are come to worship Him." The main thought of the sermon was that the measure of man's value is to be found in the Incarnation. Christ came, not to give ethical rules and to lay down maxims of conduct for mankind. Ethical teachers have done and do this, and this is all they can do. He came to take manhood up into Godhood. He is our Saviour and our elder Brother. He came to sweeten, to strengthen, to lift up, to save. The ills of our modern times can only be remedied by the teaching of Christmas and Epiphany; by all mankind recognizing our Blessed Lord as the Saviour of men, and, like the Wise Men of old, bowing down and worshipping Him.

At 2:30 the Conference convened for its first business session in Creighton Hall, and was organized by the reelection of the Very Rev. Carroll M. Davis as secretary. Bishop Tuttle presided. The Rev. Philip G. Davidson moved that a telegram of cordial greeting be sent Bishop Worthington. The motion was carried by a rising vote. The Rev. James Wise moved that a committee of five on a forward movement be appointed by the chair, to report Friday afternoon. The committee named under this resolution consisted of the Rt. Rev. the Bishop of Iowa, the Rev. James Wise, of Nebraska, the Rev. W. J. Moody of Minnesota, Mr. Frank O. Osborne of Minnesota, and Mr. Clement Chase of Nebraska.

Bishop Tuttle then yielded place to the Bishop Coadjutor of Nebraska, who read a letter from Bishop Worthington welcoming the Conference to his Diocese and see city. BISHOP WILLIAMS delivered an address of welcome, in which he spoke of the growth of the Church in the West during the last fifty years. In the territory of his fellow-workers whom it was his pleasure and privilege to welcome to the "Gate City of the West," the Church is now represented by fifteen Bishops, more than 700 clergy, 75,000 communicants, and 500,000 baptized. He was followed by Mr. GURDON W. WATTLES, a prominent layman of All Saints' parish, who had been deputized by the Mayor to welcome the conference to the city. Mr. Wattles' address elicited hearty applause.

BISHOP TUTTLE responded to both addresses. He recalled how that nearly forty years ago, as he went to and from his vast missionary jurisdiction in the West, Omaha was a help, a step, an open door to him, whether he journeyed eastward or westward. He believed that this conference meeting in Omaha would prove an open door to the great missionary work yet to be done in this country and across the Pacific. In order that this work may be done, there are three classes who need to be awakened out of their sleep: first, the Bishops, next, the clergy, and then, the Christian business men of the country.

Bishop Tuttle then yielded the chair to Bishop Millspaugh and the conference listened to

"NEWS FROM THE HOME FIELD."

BISHOP MORRISON of Duluth was the first speaker, and he told an interesting story of the work in his vast district among the white people and the Indians. He found his Indian work very satisfactory and the Indians as amenable to the Gospel of Christ as are any other people. He cited many illustrations to show their honesty.

BISHOP GRAVES brought encouraging news from the district of Laramie. He spoke of several chapels that had been built and that without one penny of debt. The boys' school at Kearney is full to its capacity and is doing excellent work. While he is constantly confirming people, they are rapidly moving away, and this keeps the number of communicants about stationary.

BISHOP MANN of North Dakota said he had an able corps of clergy, who wield great influence in the towns and hamlets in which they live. The Church is therefore rapidly becoming recognized as a permanent factor in North Dakota. It is wisely advertised throughout his district, that wherever there is a Churchman who needs the Church for any of her ministrations, upon notification a priest will be sent to minister to that person, whether he is able to pay the railroad fare or not.

The Rev. GEORGE BELSEY spoke for Salina. He reported steady and encouraging growth in the district. There is a great demand for clergy—men of culture and ability who will come there to stay. Men are wanted who are willing to work there, live there, and die there. If such men can be found, the Church in the district of Salina will soon take her rightful place.

BISHOP HARE told the story of the great work the Church is doing in South Dakota, and especially among the Indians. He gave statistics to show how economically the work is being done. There are 90 congregations among the 35,000 Indians in his district. These are served by ten superintending white priests and a large number of Indian deacons and catechists. The success of the Church's work among the Indians in South Dakota is due to the permanence in the pastoral relation. Agents and presidents change,

the priest of the Church stays. The Church abides, and this makes a profound impression upon the people.

In the discussion that followed, BISHOP BREWER advocated the holding of several minor district conferences throughout the district during the year. Everything should be done and every opportunity be seized upon to arouse the conscience of the Church to the magnitude of the missionary work to be done. These conferences should take up the cry, "A Million for Missions," until this is realized.

The Rev. LOUIS A. ARTHUR pleaded for a more general circulation of the *Spirit of Missions*, by sending it free for three or six months into the homes of the Church people. Those who already subscribe know about missions and are interested in missions. Send it for a little while into the homes of those who will not subscribe. Get the *Spirit of Missions* into the homes of the people.

DR. LLOYD said that it would give him pleasure to send the magazine to any list of Church people supplied him by the clergy. Bishop Tuttle closed the session with the benediction.

Thursday night a reception was tendered the Bishops, the clerical and lay delegates, and women of the Auxiliary, in Brownell Hall. Several hundred of the Church people and citizens of Omaha availed themselves of this opportunity of meeting the distinguished guests.

THIRD DAY.

Promptly at 10 o'clock Friday morning the business session was called to order in Creighton Hall. Upon motion by Bishop Edsall the name of the Sixth "Department" was substituted for that of the Sixth "District." Bishop Williams stated that this name would do until that of "Province" was adopted.

A resolution requesting the chair to name a committee on time and place of next conference was adopted, and Bishop Mann, Bishop Williams, the Rev. Dr. Lloyd, the Rev. M. J. Bywater, the Rev. Irving P. Johnson, and Charles A. Kelly were named as the committee.

"CHURCH WORK IN THE CITY."

Bishop Edsall took the chair and the topic, "Church Work in the City" was discussed.

The first speaker was the Rev. JOHN C. SAGE, of St. John's, Dubuque. His subject was "Parish Administration." He emphasized the fact that the priest is Christ's ambassador, whose ministry, like that of his Master, must be one of love and contact. The aim of all parish administration is to bring the individual into vital contact with the incarnate life. The parish priest should therefore keep constantly in touch with every soul within his cure. Modern business methods should be employed to accomplish this. He advocated a card system for parochial enrollment and a liberal use of printer's ink, circular letters, parish papers, and the daily newspapers.

Parish Organization was discussed in a strong paper by the Rev. W. J. MOODY, of Brainerd, Minn. Parishes differ, as individuals differ; but there are certain fundamental principles that require emphasis. As the Church is the body of Christ to the world, so is the parish to the community. As Christ took His earthly body as a means for His work, so the parish exists, not for self but for the community. The parish in its organized capacity, and not the rector only, is the missionary in the community. The financial problem of the parish belongs to the vestry. The whole parish should be made to realize its imperative duty in leavening the community in which it exists with the Catholic faith.

"Rescue and Eleemosynary Work" was ably discussed by the Rev. J. M. D. DAVIDSON, of Chicago. The Church is peculiarly adapted to what is commonly called "Rescue work." That is her mission to the world—to rescue from sin and no man can fall so low but that her gentle ministrations can reach him. He graphically described the gracious work of the Church in the hospital for consumptives at Dunning, Ill.

In the discussion that followed, the Rev. C. E. HAUPT of Minneapolis called attention to the fact that eighty per cent. of the young men of the country to-day are not living at home but in hotels and boarding houses. He felt that the Church had a great duty before her in trying to reach these men. Other speakers were the Rev. James Cope, Rev. T. Sedgwick, the Rev. C. F. Blaisdell of St. Louis, and Mr. Clement Chase.

NEXT SESSION IN DENVER.

After noonday prayers for missions and before adjournment for luncheon, Denver was selected as the next place of meeting, and October 18th as the date.

Upon reassembling for the afternoon business session, Bishop Williams offered the following resolutions which were adopted:

"Resolved, That the third conference of the Sixth Missionary Department shall consist of:

"(a)—All the Bishops of the Department.

"(b)—Of five clerical and five lay delegates to be chosen by each Diocese or Missionary District comprised in the Sixth Department; provided, that in such Diocese or Missionary District as the conference is held, the lay delegates be ten in number.

"Second—That in the selection of delegates each Diocese and Missionary District be urged to elect such delegates as may reasonably be expected to attend.

"Third—That the Bishops of each Diocese and Missionary District be empowered to fill such vacancies as may occur.

"Fourth—That the District Secretary shall report to the com-

mittee on arrangements not later than July 1, 1905, a complete list of delegates, provided that in case no meeting of a convention or convocation has been held, the Bishops be empowered to appoint said delegates.

Resolved, That the Bishop of Colorado and two clergymen and two laymen of the Diocese of Colorado to be appointed by the Bishop of Colorado be elected as a committee on programme for the third conference of the Sixth Missionary Department.

The committee on the Forward Movement presented through its chairman, Bishop Morrison of Iowa, the following as its report, which was unanimously adopted:

Resolved, That there be started, here and now, a layman's forward movement of the Sixth Missionary Department, and that a commission of one layman from each Diocese and Missionary District be elected by this Conference to coöperate with the present Laymen's Forward Movement of the Middle West and embody its principles for use in this Department; said laymen to constitute the executive committee of such Movement for one year.

Resolved, That the following message be sent to all the clergy of the Sixth Missionary Department, requesting them to read said message to their respective congregations at the earliest opportunity:

"A MESSAGE TO ALL THE MEMBERS OF THE SIXTH MISSIONARY DEPARTMENT.

"DEAR FRIENDS:—The deep interest aroused in the real aim and work of the Church as a result of the conference of the Sixth Missionary Department held in Kansas City has brought forth abundant fruit, manifest in this our second conference.

"The keynote sounded by Bishop Brewer of Montana in the opening service lifted us to a true conception of our duty and the opportunity God has indeed called us, as Bishops, priests, and laity, to win the world for Christ and His Church.

"The motto suggested by the Presiding Bishop for the Sixth Missionary Department—Grace, Grit, and Gold—still rings in our ears, and by God's grace we have determined to go back to our fields with a larger faith in the power of the Holy Spirit who is working through us for the regeneration of the world and with one earnest purpose to do the work that the Captain of our salvation has called us to do.

"So great has been the development of the missionary spirit in the Conference that a Layman's Forward Movement along missionary lines has been organized.

"In order that the spirit of this Conference may not be lost or die away, we suggest the following practical aims for your accomplishment:

"First—We urge the officers of the Woman's Auxiliary to coöperate with the clergy in enrolling members in the Prayer League who will say daily the noonday prayers for missions.

"Second—That in the large centers of the Sixth Department, where the Church is represented by a number of parishes and missions, minor missionary mass meetings be held at least once a quarter, to arouse missionary interest in local communities.

"Third—We desire to urge upon laymen of settled and organized parishes in large towns that they coöperate with their clergy and help them reach out into some village or town near them where the Church is not represented and try to gain a footing for the Church.

"Fourth—That a systematic endeavor be made to double the subscription list of the *Spirit of Missions* in the Sixth Department before the next Conference."

"CHURCH WORK IN THE TOWN."

The Conference session which began at 3 o'clock was presided over by Bishop Graves of Laramie. The general topic was "Church Work in the Town."

The first paper was by the Hon. GEORGE F. HENRY of Des Moines. His subject was "Our Relation with Other Christian Bodies." He took the position that too much stress ought not to be laid upon the doctrine of apostolical succession as a *sine qua non* for the exercise of the ministry, and longed to see the day when personal piety would be the chief requisite for admitting those who love our common Lord to preach in our pulpits and to minister at our altars.

Mr. Henry's position was sharply criticised by the Rev. Irving P. Johnson, Archdeacon Cope, and Bishop Olmsted. Mr. JOHNSON asked why not allow any man who felt he had a sense of justice and right to practice law without being duly admitted to the bar, by a precedent which has its foundation in the remote past?

BISHOP OLMSTED said that the Church is on trial in this country and that she must be loyal to the truth. She will gain nothing by sacrificing the things with which her Lord has entrusted her. The moment the American Church assimilates herself with either Protestantism or Romanism, she will lose her hold upon the American people.

"Religious Teaching and Training of the Young" was the subject discussed by the Rev. E. E. LOFSTROM of Wabasha, Minn. He held that Christian education is the most important part of the child's training. The Church differs from the denominations in that she receives a child into membership by Baptism. Teach the child as the Church appoints, adapting the teaching to the ability of the child, and the Church of the future is secure.

"Methods of Raising Money for Extra-Parochial Purposes" was discussed by the Rev. THEODORE B. FOSTER, of Kansas City. He advocated the placing of extra-parochial funds upon the same plane as that of parochial funds.

MISSIONARY MASS MEETING.

Friday night Trinity Cathedral was filled to overflowing for the missionary mass meeting, the general topic being, "World-Wide Missions." Bishop Tuttle was chairman.

The Rev. DR. LLOYD was the first speaker. His subject was "A General Survey." He said that in making a survey of the field we must first get our point of view. The first question to present itself was, What I ought to do. Realizing, then, that missions are God's work, every child of God must work with Him. And so we must begin in our own home, and then gradually extend our vision until it embraces the world. The world is to be won for our Blessed Lord, because He died to save the world.

Mr. HUBERT CARLETON, General Secretary of the Brotherhood of St. Andrew, told "How the Men Can Help." Men are to put the same system, brains and energy into God's work as they do into their business. Business interests flourish because men throw themselves heart and soul into it. The Church will flourish when men realize that it is part of their business to work for her.

BISHOP ROWE told an interesting story of his work in Alaska, his subject being "A Corner of the Domestic Field."

"A Message from the Foreign Field" was the theme of an instructive address on Japan by the Rev. R. W. ANDREWS of the Japan mission. He told of the great need of the Church in Japan and the opportunity given for missionary work among this rising nation.

"THE AWAKENING OF INTEREST."

Bishop Brewer was chairman at the Saturday morning Conference, when "The Awakening of Interest in the General Work of the Church" was the general topic for discussion.

BISHOP BREWER said that the object of the conference was the awakening of interest in the Church. Parishes and Dioceses are but a part of the Church. All classes are to be reached. The rich people need to be awakened to make special gifts; the poor, in like manner, to give their portion. This was the object of the apportionment plan. He told how Montana had been aroused to do her duty, and urged the same systematic plan to be employed throughout the Church.

"Missions and Money" was the theme of a helpful and practical address by the Rev. W. H. Knowlton, of St. James, Minn. He took the position that it is a mistake to encourage the idea of poverty in any parish. What people sometimes call poverty is only indolence. The spirit of giving should be encouraged. This spirit once gotten into a parish would prove a wonderful stimulant, and the much needed money for missions would be forthcoming.

"The Literature of Missions" was the topic assigned Miss EMERY. Too much emphasis cannot be laid upon the literature of missions. The American Church should preserve a record of the labors of her missionaries as an inspiration to her children.

DR. LLOYD spoke on "Missions and Prayer." Any parish that puts the money question first, fails. Contact with God is the first essential. Prayer is the first great factor or power in missionary work. With more earnest and believing prayer, the missionary work of the Church will grow with leaps and bounds. An interesting discussion followed.

"THE CHURCHMAN'S DUTY."

At the afternoon session, Bishop Atwill of West Missouri was chairman. "The Churchman's Duty" was the general theme.

"The Sunday Question" was the subject of a scholarly address by the BISHOP OF COLORADO. He claimed that the day undoubtedly rested upon divine authority and its observance was binding upon all Churchmen. As the memorial of the Resurrection, it was to be kept with joy and gladness, and not with the old Judean rigor and sadness. Its duty is that of worship. Worship and rest should be the Churchman's attitude towards it. The world should recognize its moral worth and the Churchman should help the world to do it.

BISHOP MORRISON of Iowa read a thoughtful paper on "The Labor Question." He maintained that the Church had no right to be partisan or to take sides, but should teach each class, the laborer and the employer, that they are brethren. And as brethren in Christ, all differences between them should be adjusted in the spirit of brotherly love. The priest has a duty to each and should not nullify his influence by siding with either one or the other.

The Rev. JOHN WILLIAMS was given the privilege of the floor and he took issue with the writer. He claimed that the Church should always be on the side of the weaker, and that in the great contest between capital and labor, labor is always the weaker. He felt that the Church needed by her attitude to show the common people who do not fill our churches to-day, that we think as much of the soul of a Mitchell as of a Morgan. The other impression was rife to-day, and there is some reason for it. Other speakers were Dean Beecher and the Rev. Dr. Doherty of Yankton, S. D.

JUNIOR AUXILIARY.

At the same hour that the conference was being held in Creighton Hall, a Junior Auxiliary Conference was held in the Cathedral and was in charge of Mrs. A. L. Williams. It was an enthusiastic gathering.

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CALIFORNIA DIOCESAN CONVENTION

Routine Business Only Transacted

FIRST DAY.

GRACE CHURCH, SAN FRANCISCO,
Tuesday, January 24th, A. D. 1905.

THE Fifty-fifth Annual Convention of the Church in the Diocese of California opened with the Holy Communion, in Grace Church, San Francisco, at 10:30 A. M., on Tuesday, January 24, A. D. 1905. The celebrant was the Bishop of the Diocese.

The sermon was preached by the Bishop, from the text Acts xv. 28: "It seemed good to the Holy Ghost and to us."

The Bishop's sermon was divided into three parts, and was founded upon the three phrases of the Prayer for Convention, that the Gospel may be "truly (a) preached, truly (b) received, and truly (c) followed." The Bishop made the sermon an opportunity for emphasizing the necessity of relying upon God the Holy Spirit, and the urgent need of hard, continuous, and prayerful work in the preparation of the preacher; and of careful and prayerful reception of the word by the people. The whole sermon was on an exalted level of spirituality, and set a high plane for the Convention; and we may add that the Convention as a whole seemed in a very large measure to hold this plane, and all its work was done with a manifest sense of the continual presence of God the Holy Spirit.

After the service the Convention was called to order by the Bishop.

At the special request of the Bishop the following resolution was presented by W. A. M. Van Bokkelen, and duly adopted:

Resolved, That in view of this being the Fifteenth Convention of our Bishop, all lay delegates be admitted to seats in this Convention, but that the same shall not be considered a release from paying any amount they may be delinquent on account of assessment for Bishop's salary to the Convention Fund.

The Secretary of the preceding Convention called the roll of clergy entitled to seats, of parishes and missions, and of lay delegates.

A quorum being found to be present, the Bishop declared the Fifty-fifth Annual Convention duly organized.

The Convention reassembled at 3 P. M.

On motion of the Rev. John Bakewell, D. D., the Rev. M. D. Wilson was elected Secretary, for the tenth continuous year, there being no other nominations.

The Secretary appointed Mr. George H. Hooke and the Rev. Clifton Macon as assistant Secretaries.

The report of the Committee on Canons was presented by the Rev. D. O. Kelley, and on his motion the Amendments to Section 290, Section 326, Section 327, Section 420, and 430, 561 and 363 were duly adopted.

The application of St. James parish, San Francisco, to be admitted into the union with this Convention was referred to the proper committee.

On motion of the Rev. John A. Emery it was resolved the Advisory Committee shall be composed of the delegates of the Seventh Missionary District Conference, and of two additional clergymen to be elected by the Convention.

Mr. W. A. M. Van Bokkelen presented the report of the special committee on the matter of the General Clergy Relief Fund, and on his motion the appended resolutions were adopted as follows:

Resolved, That this Convention deems it inexpedient to transfer the custody of the Disabled Clergy Fund, and the Widows' and Orphans' Fund or the administration of the income thereof to the trustees of the General Clergy Relief Fund, and, further, that this Diocese continue to act under the rules now in force relating to the increase of such funds, and the dispensing of the income of the same.

Resolved, That the name of the General Clergy Relief Fund, its Financial Secretary and his address be printed on the second or fourth page of the cover of the Journal.

Mr. W. A. M. Van Bokkelen presented the report of the special committee on the new article to the Constitution on the matter of Trust Funds, and on his motion in the proposed Article IIIA. was approved by this Convention for final action at the next Convention.

The Treasurer of the Diocese presented his report and explained the matter of the dividend to the various funds from the Bonded Guarantee and Redemption Fund.

SECOND DAY.

Wednesday, January 25th, A. D. 1905.

The Holy Communion was celebrated at 7:30 A. M. by the Rev. D. C. Gardner, assisted by the Rev. J. W. Jones and the Rev. C. O. Tillotson.

The report of the *Pacific Churchman* was presented by the Rev. Mardon D. Wilson, showing an increase of 20 per cent. in circulation and of 50 per cent. in advertising in the eight months since the Diocese bought the paper.

The report of the committee to prepare a Canon for the Consti-

tution of the House of Church Women was presented by the Rev. Mr. Kelley, who moved the adoption of the proposed Canon.

On motion of the Rev. D. O. Kelley it was resolved that all Church women present be invited to speak on the question during the consideration of the proposed Canon on the House of Church Women.

The Bishop called the Rev. Dr. Clampett to the chair.

Convention proceeded to the consideration of the order of the day, being the report of the Committee on the Episcopal Residence, which was presented by the Rev. Mr. Gallwey. This report showed that the committee now has the lot paid for and \$17,905.00 on hand with which to build the house.

On motion of the Archdeacon it was resolved that a committee of six, composed of three clergymen and three laymen, be appointed by the Bishop to arrange for the proper observance of the Fifteenth Anniversary of the Consecration of the Bishop of the Diocese, and that the chair appoint a member of the Convention to acquaint the Bishop with the step thus taken.

On motion of Mr. Vincent Neale it was resolved that this Convention does advocate the passage of that certain bill now pending in Congress, for the extension and improving of Massachusetts and Boudry Avenues, Northwest, in Washington, D. C., having relation to the Washington Cathedral.

Resolved, Further, That the Secretary be and he is hereby instructed to forward to the Senators and Congressmen of the State of California a copy of this resolution, together with the request that they will heartily support and vote for the said bill and urge its passage before the proper committees.

The report of the Corporation of the Diocese was read by the Rev. D. O. Kelley. This report told of the establishment of the Chinese scholarship Fund, by members of the Trinity Church, San Jose, and also of the erection of the parsonage at Visalia.

On motion of the Rev. D. J. Evans it was resolved that we regret the absence of the following clerical and lay members of the Convention because of illness: The Rev. A. S. Clark, H. H. Powell, E. E. Bradley, and Mr. Richard Phelps, and desire to place on record our sincere sympathy and earnest prayer for their recovery.

On motion of the Rev. N. B. W. Gallwey it was resolved that ten thousand dollars be the sum to be raised for the Church Extension Fund, and that the Convention endorse the plan of apportioning the apportionment to the individuals of the different parishes, and recommends the same to the rectors.

The result of the elections was as follows:

Directors for the Corporation of the Diocese: Mr. Wm. H. Crocker, the Rev. John A. Emery, Mr. W. A. M. Van Bokkelen, Mr. A. N. Drown, Mr. W. E. F. Deal, and the Rev. D. O. Kelley.

Delegates to the Missionary Conference: The Rev. N. B. W. Gallwey, Mr. E. D. Beylard, and Mr. Geo. E. Butler.

Elective Members of the Board of Missions: The Rev. Clifton Macon, the Rev. Chas. T. Walkley, the Rev. Ernest Bradley, Mr. Francis Avery, Mr. Robt. Bruce, Mr. Geo. E. Butler, and Mr. Geo. H. Kellogg.

Standing Committee: The Rev. Dr. Bakewell, the Rev. E. L. Parsons, the Rev. B. M. Weeden, Rev. Dr. Clampett, Mr. Wm. Babcock, Mr. A. N. Drown, Mr. E. D. Haven, and Mr. L. M. Ringwalt.

The Committee on the Admission of Parishes and Missions made a report recommending the admission into the Union with this Convention of St. James Church, San Francisco, and on due motion the recommendation was adopted.

On motion of the Rev. H. B. Collier it was resolved that the thanks of the Convention are hereby tendered to Mr. Wallace A. Sabin and the Choir Association of San Francisco and vicinity for their most effective help at recent united services.

On motion the further necessary balloting was made the order of the day for 10 A. M. on Thursday.

Mr. W. A. M. Van Bokkelen presented and read the report of the Finance Committee and on his motion the resolution adopting the assessments, as proposed, was adopted.

The commission to secure uniform legislation on the matter of marriage and divorce made their report and on due motion the commission was discharged.

The Rev. Geo. L. Parker presented a verbal report of the Committee on Church Work in University Centers, and on his motion the committee was continued.

On motion of the Rev. D. O. Kelley it was resolved that the committee appointed to have the Constitution and Canons printed be authorized to include therewith such forms and others matters as, with the approval of the Bishop, the committee shall consider desirable to have appear in the proposed new manual.

On motion of the Rev. C. Macon it was resolved that in printing the Canons the word "Conference" be substituted for "Council," as the designation of the Missionary organization of the Church, in Item 51 of the Order of Business.

The Bishop appointed Mr. A. N. Drown as Chancellor of the Diocese.

On motion of Mr. L. M. Ringwalt it was resolved that Grace Church be the place for the holding of the next Annual Convention.

The Rev. D. C. Gardner presented and read the report of the Committee on the State of the Church.

On motion the Convention took recess until after prayers Thursday morning.

THIRD DAY.

Thursday, January 26th, A. D. 1905.

Holy Communion was celebrated at 7:30 A. M. by the Rev. W. E. Hayes, assisted by the Rev. Edwin Johnson, and the Rev. Nelson Saunders.

Morning Prayer was said at 9 o'clock by the Bishop, assisted by the Rev. David Evans and the Rev. W. E. Couper.

On motion of the Rev. N. B. Gallwey it was resolved that the motion to permit the lay delegates of delinquent parishes to vote be prefaced by the statement that it was made at the express request of the Bishop.

The Convention proceeded to the balloting left over from Wednesday.

On motion of the Rev. David Evans it was resolved that the sympathy of the Convention be expressed for the distressed people of Russia in their present domestic troubles, with the earnest prayer that Almighty God will speedily restore to them order out of chaos and out of discord, peace.

On motion of the Rev. D. O. Kelley it was resolved that one or more pages be added to the manual of the Public Institutions of the Episcopal Church in the Diocese of California, and made a part of the report of the Committee on Church Societies, for the purpose of noting such Diocesan and other funds as the Bishop may designate, and also St. Dorothy's Rest.

On motion of the Rev. E. L. Parsons it was resolved that the Bishop appoint a committee, to consist of one clergyman and two laymen of this Diocese, to report to the next Diocesan Convention as to the desirability of establishing permanent endowment funds for the benefit of each parish, mission and church institution of the Diocese, and plans for creating and perpetuating such funds if the report be favorable to their establishment.

The Bishop appointed as said committee, Mr. S. M. Van Wyck, Mr. E. D. Beylard, and the Rev. E. B. Bradley.

On motion of the Rev. E. F. Gee it was resolved that a committee be appointed to memorialize the State Legislature in the usual manner, that the State law relating to marriage be amended, rescinding the publishing of the bans of matrimony in churches, or the publishing of notices ten days previous to the performing of marriage in the court house of the county in which such marriage is to be performed.

The Tellers for the election of Delegates to the Missionary Conference reported the election of the Rev. J. W. Gresham.

The Bishop read his annual address.

The Rev. L. C. Sanford and the Rev. E. F. Gee withdrew their names from the nominations for the Missionary Conference.

On motion of Mr. Vincent Neale, the Secretary cast the ballot of the Convention for the Rev. W. A. Brewer as Delegate to the Missionary Conference.

The chair appointed a committee to memorialize the Legislature, the Rev. E. F. Gee, Mr. Vincent Neale, and Mr. F. M. French.

On motion of the Rev. D. O. Kelley it was resolved that such portions of the Bishop's Annual Address, the report of the Committee on the State of the Church, Church Charities, and all other reports or proceedings of the Convention, as the Bishop may designate, be published in the *Pacific Churchman*, and that copies of the *Pacific Churchman* containing such publication be distributed throughout the Diocese; such publication and distribution to be paid for out of the Bishop's Salary and Convention Funds, the price to be agreed upon between the *Pacific Churchman* and the Corporation of the Diocese.

On motion of the Rev. D. O. Kelloy it was resolved that the proposed amended form of Section 26 of the Constitution, which was duly introduced, considered and approved at the last Annual Convention, be by this Fifty-fifth Annual Convention approved and adopted. This was adopted by the vote of both orders. This provides that no woman under ecclesiastical censure shall be eligible to the House of Church Women.

The Tellers for the election of Delegate to the Missionary Conference reported the election of Mr. Wm. Mintzer.

On motion of Mr. John Landers it was resolved that the thanks of the clergy and laymen, and the delegates of this Convention be extended to the rector, vestry and choir of Grace Church for the privilege of holding this Convention in Grace Church.

On motion of the Rev. Mardon D. Wilson it was resolved that the thanks of this Convention be most heartily expressed to Mr. G. Warren Hooper for the generous hospitality shown to the clergy and delegates to this Convention.

The minutes of the last day's session were read and approved, and on due motion, after suitable devotions, the Fifty-fifth Annual Convention of the Diocese of California adjourned *sine die*.

HE WHO PUNISHES an enemy has a momentary pleasure; he who forgives one has an abiding satisfaction.—*Old Humphrey*.

THE GREAT MISSIONARY CONFERENCE AT OMAHA.

[Continued from Page 478.]

ering. An address of welcome was given by Bishop Williams. Bishop Rowe spoke on Junior work in Alaska. Mrs. Morrison of Duluth gave an interesting talk on "The Juniors." She told what they are doing and what they can do. The closing speaker was Dr. Lloyd, who seems never happier than when speaking to children.

BROTHERHOOD CONFERENCE.

"A Brotherhood Conference for Men" was held in the Cathedral, Saturday night, and despite the fact that it was a difficult time for many to attend a service, a good congregation was present. They were well repaid by the helpful addresses of the Rev. T. Sedgwick of St. Paul, who spoke on "The Clergy and the Brotherhood"; Mr. G. F. Shelby of Denver, whose subject was "How to Win the Man"; and Mr. Hubert Carleton, who spoke on "How to Win the Boy." The first speaker emphasized the fact that the Brotherhood is one of the most effective agencies in missionary work that the clergy can have. Mr. Shelby emphasized the importance of individual influence over men, if we would win them. Mr. Carleton dwelt upon the necessity of interesting the boy in "the other fellow." This kind of work seems to have a kind of fascination for the average boy, who likes to do something.

SUNDAY SERVICES.

Sunday was a day full of missionary fervor and enthusiasm. Large congregations were to be found in all the churches. Bishop Olmsted preached at the Cathedral in the morning and at St. Matthias' in the evening. Dr. Lloyd preached at All Saints' in the morning and at the Cathedral in the evening. Bishop Brewer preached at All Saints in the afternoon. Bishop Morrison of Iowa was the preacher at St. Barnabas', Sunday morning and at St. Philip's at night. Bishop Atwell was at St. John's in the morning and at the Good Shepherd at night, Bishop Morrison of Duluth being the morning preacher at the Good Shepherd. The preachers at St. Andrew's were Bishop Graves, morning, the Rev. F. S. White, evening. Bishop Edsall was at St. Paul's, Council Bluffs. At St. Martin's, South Omaha, Bishop Mann was the preacher in the morning and the Rev. Irving P. Johnson at night. Bishop Millspaugh was at St. Paul's, Omaha. The Rev. T. Sedgwick preached at St. Matthias', Sunday morning, and the Rev. John C. Sage was the morning preacher at St. Philip's. Bishop Rowe was at Christ Church, Beatrice, in the morning and at Holy Trinity, Lincoln, at night, Bishop Brewer being the preacher at Holy Trinity, Sunday morning. The Rev. R. W. Andrews of Japan, was at St. Luke's, Lincoln.

The culminating service of the Conference was the great missionary rally of the Sunday School children, in Trinity Cathedral, at half-past three o'clock, Sunday afternoon. The various schools were martialed in the crypt of the Cathedral, and carrying their banners, marched into the Cathedral, singing, "Fling out the Banner." Nearly 1,200 children were in line, and the Cathedral was literally packed to the doors. It was a most inspiring sight. Bishop Williams spoke a brief word of welcome and introduced Bishop Hare, who spoke simply on "The Good Olive Tree and the Wild," using a twig to illustrate what was meant by being grafted into the Good Olive Tree.

"Child Life in the Orient" was the subject of a simple, instructive, and entertaining address by the Rev. Dr. Lloyd.

The Rev. Francis S. White of Atchison, who has a peculiarly happy way of speaking to children, spoke on Churchless Children, showing that there are four classes who may be so called: those who have never heard of the Church; those who have heard about the Church, but have no Church to attend; those who have never been brought or sent to church; and the babies who have not been baptized as well as the sick children who cannot come. Church children are to help all these Churchless children.

CONSOLATION.

What if the wilderness we tread be grim
And thorn-beset, and, vulture-like, dull Fear
Wheel watchful overhead? Need we, austere
With pain-dwarfed souls, refuse to lift our dim
And aching eyes, above the narrow brim
Of one small cup of woe; but sit with ear
Attuned to dole, and in some minor drear
Lose the sweet music of Earth's choral hymn?
Faint heart, know ye by thy permitted share
In His forsaken wine-press red, who trod
This way before, selfless and without guile,
You gain this meed: None can remember care
Who bear the comfort of His staff and rod.
Could ye not watch with Him a little while?

MABEL ELIZABETH HOTCHKISS.

LET THE MEN who despise religion learn first to know it; let them see it as it is—the inward happy crisis by which human life is transformed and an issue opened up towards the ideal life. All human development springs from it and ends in it.—*Auguste Sabatier*.

THE CONSECRATION OF DR. WOODCOCK.

DETROIT, January 26, 1905.

THAT the Church in the Middle West is fast becoming a real power in the life of the people, was made very plain at the Consecration of the Rev. C. E. Woodcock, D.D., as Bishop of Kentucky in St. John's Church, Detroit, on St. Paul's Day.

One of the local newspapers had been "working up" the "story" for ten days previous, and at the service had four of its reporters present. All the others devoted several columns and published many illustrations in their descriptions.

The service, held on a week day, and in the middle of the morning, attracted a congregation that would have filled the church twice over, although it is one of the largest in the country, and it took a squad of about a dozen burly police officers to manage the crowds properly. For nearly three hours the great congregation worshipped, for one of the most striking of all the features of the service was the very real reverence and devotion which marked every part of it.

Soon after ten o'clock, an even hundred men representing the vestries of the Detroit churches came into the church in a body and took seats assigned to them. They were representative citizens, too—great capitalists, distinguished lawyers, prominent business men, sat and knelt side by side with clerks, salesmen, and mechanics.

Exactly at the announced hour (10:30) the procession entered from the choir room singing Le Jeune's fine processional "O God of God." The parish choir was reinforced by that of Christ Church, and numbered forty. Following them came in order fifty-eight clergy vested in cassock, surplice, and white stole. An occasional hood lent some brightness of color, but one missed the processional crosses which might have been used so well. Following the clergy came the second division of the procession. First, the Rev. W. Warne Wilson, Master of Ceremonies, his assistant, the Rev. Chester Wood, and the Rev. Dr. McCarroll, deputy Registrar; then the attending presbyters, the Rev. J. G. Minnigerode, D.D., of Kentucky, and the Venerable George H. Buck, Archdeacon of New Haven. The Bishop-elect came next, and then the Bishops, in this order: The Rt. Rev. Edward Osborne, Coadjutor of Springfield, the Rt. Rev. G. Mott Williams, of Marquette, the Rt. Rev. Lewis W. Burton, of Lexington, the Rt. Rev. Thomas F. Davies, of Michigan, the Rt. Rev. W. A. Leonard, of Ohio, the Rt. Rev. Geo. Worthington, of Nebraska, the Rt. Rev. Geo. F. Seymour, of Springfield, and the Rt. Rev. Daniel S. Tuttle, Presiding Bishop. Borne before the Presiding Bishop was the beautiful pastoral staff of the Diocese of Kentucky. This was carried by the Rev. Irving Goddard, of Christ Church Cathedral, Louisville.

The Presiding Bishop was the celebrant, Bishop Burton was Epistoler, and Bishop Seymour Gospeller. The *Kyrie* was said, as was the Nicene Creed, but the *Gloria Tibi, Sanctus, Agnus Dei, Gloria in Excelsis*, and *Nunc Dimittis* were sung. The appointed officials were as follows:

Consecrators—The Presiding Bishop, the Bishop of Springfield, and the Bishop of Lexington. Preacher, the Bishop of Ohio. Presenters, the Bishops of Michigan and Nebraska.

The Litany was sung by Bishop Osborne at a Faldstool in the nave, and the hearty singing of the choir and the great congregation was a thing to be long remembered.

Bishop Leonard's sermon was a Gospel sermon in the real sense. He had a double text: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel" (Acts ix. 15); and "I have fought a good fight, I have kept the faith" (II. Tim. iv. 7).

It was a simple sermon and a strong one. The source, the method, and the characteristics of the Apostolic office were its headings, and the truth about the Apostolic ministry rang out all through it with no uncertain sound. Instead of following the usual plan of making an address to the Bishop-elect at the end, Bishop Leonard made the whole sermon both personal and general, by putting in the personal address under each of his divisions.

The various testimonials were read by Mr. J. J. Saunders, the Rev. J. K. Mason, D.D., the Rev. Dr. Minnigerode, and Bishop Worthington.

At the Consecration the Faldstool was moved to the choir entrance, and there all the Bishops present joined in the imposition of hands. The "rest of the Episcopal habit" included a beautiful pectoral cross, presented by the men of St. John's parish, and an Episcopal ring by the clergy of the Diocese of Michigan.

The Bishops and a few of the clergy were the only communicants.

The offerings were given to the new Bishop for Missionary work in Kentucky.

The whole service was stately, reverent, and beautiful. It is no small matter to have a service of such a character begin on time and proceed to the end without a hitch of any kind. That this was done is due in very large measure to the ability and diligence of the Master of Ceremonies, the Rev. W. Warne Wilson, rector of Trinity Church, Detroit; and, in this connection, it is interesting to note that almost exactly 20 years ago, Mr. Wilson was Master of Ceremonies at the consecration of another rector of St. John's, the Rt. Rev. George Worthington, Bishop of Nebraska.

After the service, the visiting Bishops and clergy were the guests of St. John's parish at luncheon, when short addresses were made by the Rev. Dr. Minnigerode, Bishop Osborne, and Bishop Leonard; Bishop Davies acting as toastmaster.

On Thursday evening, January 26th, the Armitage Club (the men's club of St. John's, founded by Dr. Woodcock) gave a dinner at the Russell House in his honor. One hundred and twenty men sat down at the pretty tables. The President of the Club, Mr. James H. Macdonald, introduced Mr. Dudley W. Smith as toastmaster. The appointed speakers were the Rev. John Mockridge of St. Andrew's, Detroit, whose subject was "The Progress of the Church in Detroit during the Past Five Years"; the Hon. Wm. C. Maybury, who spoke for "The Laity," recalling in his eloquent way the names of the great men of earlier days; and Mr. F. B. Stevens, whose subject was "Opportunity." Bishop Woodcock made an address full of feeling, telling of his five years' happy association with the men of St. John's, asking for the prayers of all his friends, and bespeaking for his successor, whoever he may be, the same affection and loyalty that have been given to him.

MEMORIAL OF GEORGE GALEN CARTER, D.D.

BY THE BISHOP OF ALBANY.

ENOCH walked with God and he was not, for God took him," or, as the writer of the Epistle to the Hebrews fills out this Mosaic record, "Enoch was not found, because God had translated him, for before his translation he had this testimony, that he pleased God."

Instinctively these words came to my mind this morning as I turned toward the Cathedral from dear Dr. Carter's house, to which I had gone to see him, almost on the instant of his passing away. It is only seemly that the clergy of this Diocese should know from me of the death of a priest long identified with the Diocese of Albany, and of late years as Chancellor of the Cathedral, brought into touch with the candidates for Holy Orders and the lay readers in the Diocese, while in his incessant readiness to take duty wherever he could supply a vacant place or help a brother clergyman, he had been in fact *the* Cathedral missionary.

We were born friends, his father and my father having been closely tied together from the day when they were ordained deacons at the same time until the end of their lives, and in our association for thirteen years, first in his parochial and later in his Cathedral work, he has become nearer and dearer to me every year. Even to the last, no labor, no exposure, no fatigue daunted his devotion. He exhausted his physical force without our consciousness of it by the constant "care of all the churches," to which he went in any time of need. His "due feet" brought him with reverent love to the services of the Cathedral constantly, if not to officiate, at least to worship. He was always ready to carry the Church's ministrations to the sick and the poor. He took warm and generous interest in the candidates for Holy Orders, giving freely of his time alike for counsel and for instruction. His godly and good learning—for he was a most accurate scholar in letters and in theology—made him invaluable as one of the examining chaplains and most helpful in any question of scholarship about which I consulted him; and his life—we are the poorer for the loss of it who were constantly associated with him—saintly and sweet and gentle, courteous and genial and considerate, generous in the giving of every kind of gift, richly and lavishly, his life was a long lesson and a lovely example of one "thoroughly furnished unto all good works." He had the testimony in his own pure and clean heart, and he bore the testimony to all who knew him that "he pleased God," that "he walked with God" in all truest and ten-

[Continued on Page 486.]

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

THE STILLING OF THE STORM ON THE LAKE.

FOR THE SIXTH SUNDAY AFTER THE EPIPHANY.

Catechism: Seventh Commandment. Text: St. Matt. viii. 26, 27.
Scripture: St. Mark iv. 35-41.

THE primary teaching of this miracle relates to the Person of the Master. It shows us the two sides. The weakness of the human, stands out only the more strongly because of the power of the divine which immediately succeeds it. This beautiful story gives an opportunity to bring home to the hearts of pupils something of a realization of the quiet power of the Master. It is a lesson that will depend for its effect upon making vivid and real the picture which is given us. This can only be done by the teacher himself being thoroughly familiar, not only with the story itself, but with the incidents which immediately preceded it.

It came at a time when great crowds were coming from all parts of the country to hear His words. St. Mark has pointed out better than the others, the great pressure of the crowds which came to Him at this period. It was finally to culminate in the crisis at Capernaum after the feeding of the five thousand. A reference to chapter iii. will show some of the indications of the strain under which the Master was working at the time. We are told that He even made some provision beforehand that He might speak to advantage to all that came. Thus we are told that He gave instructions to the disciples to provide a boat for Him, that He might teach from the water, and not be "thronged" by the multitudes eagerly pressing to hear and see Him (v. 9). Later on, and nearer the time of this story, they were in a house, and such a multitude kept coming to Him that they had no opportunity even to eat, and His friends were on the point of going out to lay hold on Him and compel Him to take some care for His body. Some of them declared that He was beside Himself (v. 19-21). His enemies were struck by the same absolute giving of Himself, but their interpretation was that He had a devil. When His own people came to see Him, they could not get to Him because of the crowd, and had to send in a message to Him (v. 31).

It was at such a time that, after teaching the great multitude all the day long by parables, when it came towards evening, He said, "Let us go over to the other side." The "friends" who had felt that they ought to lay hands on Him to compel Him to rest, were eager in their acquiescence. They take Him "even as He was" with them to the boat and set out for the other side. We see, then, why it was that He was all worn and weary from the great strain that had been upon Him, not only from the teaching of these throngs, but by reason of the virtue which was constantly being drawn from Him for the healing of the needy. We see why it was that a shift was made for Him in the hinder part of the ship, using the low bench of the steersman for a pillow. And we can realize perhaps the exhaustion which made Him sleep on in spite of the storm, and waves dashing over the boat.

Nor did the disciples disturb Him until they were greatly alarmed at their peril as they saw that the ship "was now filling." Then they waken Him with a cry almost of reproach: "Carest Thou not that we perish?"! Then it is that from the weakness of His humanity He rises to the full power of His divinity, and says, in a quiet, calm voice, and doubtless with upraised hand: "Peace—be still." And immediately there was a great calm.

Tell the story, simply and plainly. Make clear the contrast between the two sides of the Master. Make plain that He was a man. But also bring out the "atmosphere" of that hour when the men who had been afraid of the storm, were hushed into the silence of a new fear, the awe which men all feel when they find themselves in the presence of the direct handiwork of the Divine. It was in subdued voices they asked each other, "What manner of man is this?" or, "Who is this, that even the wind and the sea obey Him?"

There is also a spiritual lesson which may be drawn from the story. It is probable that it was intended to teach the dis-

ciples and us a lesson of encouragement. The boat is a symbol of the Church. The disciples were rowing it on toward the other side whither the Master had directed them to proceed. It is no easy journey. All the forces of "the powers of the air" oppose them, and seem to their human sight to be about to overcome them entirely. Yet they know full well that He is with them. Their knowledge of Him and His powers should have been enough to keep them from the cry of despair. But their faith is weak because He makes no sign of His presence. They had themselves felt that there was great need of His doing that which was keeping back the active signs of His presence: the restoring and rebuilding of the exhausted powers of the Body in which He was manifested to the world. At their cry, however, He comes to the help of the boat. He rebukes the forces arrayed against them. He calms their fears, and they blame themselves for their lack of trust.

Only a little later, there is another storm and another rescue (St. Mark vi. 47-52). When two such similar miracles are given we may be very sure that there is meant to be a spiritual lesson from a comparison of them. In the second, the Master was not physically present with them in the boat. Instead He was up on the mountain praying. But though He was in earnest prayer, and the night is dark, He yet has an eye upon the little band in the boat. He sees them toiling in rowing. Before they are exhausted He comes to them. When they are afraid at His presence, which they neither expected nor recognized, He reassures them, and again the effect of His active presence is to bring them on their way to the land which they seemed powerless to reach of their own power.

The symbolic meaning of this miracle needs no further comment than to point out that there is plainly a reference to the fact that the Master will just as truly have a watchful care for the Boat and the rowers, now that He has gone up to the Mount where He ever liveth to make intercession for us, as He had when manifest in the flesh. He may give no sign of His presence or of His watchful care. But knowing the lesson of the miracle we should have that faith for lack of which He rebuked the disciples. And if the worst comes to the worst, and our toil seems unavailing, He will come to us and bring us on our way. Only we must not cease to "toil."

The presence of the other ships was important as furnishing proof of the miracle, independent of His own disciples. They may be also taken to typify other "boats," like the Church in having human made material, but lacking the power which the Church has because she belongs to Him. These are all benefitted by the calm which came to the rescue of the disciples' boat. So the triumph over the forces of evil which the Church of the Living God has wrought in the world, benefits every human institution. Schools, hospitals, jails even, are sharers in the benefits of the calm.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A RETRACTATION.

To the Editor of *The Living Church*:

YOU commented severely some weeks ago on a letter written to the *Ave Maria*, a Roman Catholic newspaper, by one who signed himself "An Anglican," in which he said, "I would join the Holy Roman Church to-morrow, if I could see my way to get a livelihood," and that "Mr. Orby Shipley had such clergymen in mind when he adds that hundreds of Anglican clergymen are in the same position," etc.

The priest who wrote that letter belongs to my Diocese, and I want to inform you and your readers that he has made a full retraction of the position assumed in it, and has humbly asked to be allowed to remain with us. He writes as follows: "I do not want to resign my ministry. I must honestly confess that the Irvine case weighed heavily on my mind, and having no one to talk to but myself, I became dejected and morose, discouraged and depressed, and that all re-acted on my faith in the American Church. I have never, and can never doubt her being a part of Christ's true Catholic Church; and though for a

time my faith gave way, it has re-asserted itself and is stronger than ever; and I can, in God's presence, promise you as my Bishop to serve the Church loyally and faithfully unto death."

I believe the man is thoroughly sincere in this recantation. He is evidently an impulsive man, and easily moved to act hastily. He is perfectly willing to make any reparation required, and had expected to have his name made public in some such communication as this. But as the fault of which he was guilty was anonymous, it seems best to me that it should remain so, for the sake of the Church and of the people to whom he ministers. For the same reason I prefer to sign myself simply

A MEMBER OF THE HOUSE OF BISHOPS.

January 24, 1905.

[For obvious reasons, an exception to the rule permitting letters to appear in these columns only with the full signature of the writer attached, is made in this instance for the protection of the party referred to and in order that suspicion might not be directed toward any other priest in the same Diocese. We are able, however, to guarantee the authenticity of this letter from one of our Bishops.—EDITOR L. C.]

THE WORD "MASS" FROM A ROMAN POINT OF VIEW.

To the Editor of *The Living Church*:

IF the discussion on the word Mass (which seems to be pre-eminently a Roman Catholic term) has not yet come to an end, may I, a Roman Catholic, add a little?

The term "Celebration" to me is meaningless, unless I may ask "which, or of what?"

The terms Holy Eucharist, Holy Communion, and Mass are not synonymous to a Roman Catholic.

The Holy Eucharist to us is defined as the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine. Eucharist, meaning "Thanks." Hence this Sacrament is called Eucharist, because our Lord gave thanks before changing the bread and wine into his body and blood, and because the offering of it to God is believed to be the most solemn act of thanksgiving. "Holy Communion" is the receiving of the body and blood of Christ in communion with others of the faithful, hence the unfortunate terms Roman Communion, Anglican Communion, etc., etc.

"Mass" is the unbloody sacrifice of the body and blood of Christ. By a sacrifice we understand the offering of an object to God alone and the consuming of it to acknowledge that He is the Creator and Lord of all things. Hence at Mass, the body and blood of our Lord are offered to His heavenly Father at the consecration, and afterward consumed by the priest and others. Thus, the Mass consists of three distinct parts, viz.:

Offertory; Consecration of the Holy Eucharist; and Holy Communion.

I cannot understand why this solemn sacrifice should be termed "Mass." "*Te missa est*," to me sounds arrogant, and I sincerely believe that if the Mass was celebrated in the vulgar instead of a dead language not well "understood by the people," this phrase would be so altered as not to offend, nor does it seem to me appropriate; as in the Roman Catholic Missal, after the priest says: "Go, you are dismissed," he continues the following prayer: "Let the performance of my homage be pleasing to Thee, O Holy Trinity," etc. Thereupon he turns to the people and gives the blessing: "May Almighty God the Father, Son, and Holy Ghost bless you"; and after being answered "Amen," he goes on: "The Lord be with you," whereupon the congregation answers: "And with thy spirit"; whereupon he reads the Gospel of St. John, which concludes the service.

In my humble opinion the "Celebration of the Holy Mysteries," or the last two words alone, would be most significant of any. That the difference in the actual belief regarding this Celebration is mere terminology, is only too evident when one sings any of those beautiful hymns in the P. E. Hymnal, as No. 228:

"And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only offering, perfect in Thine eyes,
The one true, pure, immortal sacrifice."

Does it not show that same belief in the Real Presence? Does it not call it that only offering, perfect in God's sight? Is it not the Holy Communion, the "one true, pure, immortal sacrifice"?

Permit me, then, as one who hopes and prays for re-union of at least Catholic or Apostolic Christians, not to let terminology stand in the way. What Christians need is (according to

the Vulgate translation of the Holy Scripture) to follow the hymns the angels sang at the birth of Christ: to give "Glory to God in the Highest and on earth peace to men of good will." Let us therefore, in all charity and without any malice, be of good will to our fellow Christians, so as to have that peace without which the reunion of Christendom is an idle dream, which will never be helped by the term "Mass."

Philadelphia, Very respectfully yours,
January 23d, 1905. F. J. Voss.

[We noted last week that the discussion of the word "Mass" was concluded, but have reopened it for the insertion of the above letter treating the matter from a point of view wholly different from that of any of our previous correspondents. It is a pleasure to recognize the ironic language of our correspondent, who describes himself as a Roman Catholic.—EDITOR L. C.]

A PRAYER BOOK WITHOUT P. E.

To the Editor of *The Living Church*:

FOR the last few years the Church has been exercised over the change of name question. Now I suppose the question has received its quietus for the time being, but as a matter of fact many of us who hoped something might be done have already done something for ourselves. For instance, for my own part I have, personally, dropped the "Protestant Episcopal" cognomen. However, as I never held it very high, it did not have far to drop. I find myself quite unable to consider it when thinking of the Church. In the Prayer Book I regard it as a blot on the title-page, and one that does mischief. I found that in Europe people who admired the American Book were astounded at its title, and asked for explanations that were embarrassing to give. An English priest inquired whether the American Church was in full communion with the Church of England, or was she in the position of the Swedish Church.

Another eminent priest, a notable preacher and author, asked why the American Church retained a title that was misleading and derogatory, and one that could do no good to anyone. The British emigrant does not understand it, and generally turns Methodist.

A gentleman in Italy who was examining the American Book, asked me how I could claim that the Church was Catholic, when the claim was refuted by the title-page.

Why cannot we have a book whose title-page is not an embarrassment and an annoyance? Why cannot we have a book called *The Book of Common Prayer with Ordinal and the Articles of Religion as used in the U. S. A.*? Let the "Name" take care of itself. Even supposing it has to remain for a while, what is the use of having it on the title-page? It does no good, satisfies no want, edifies nobody, and is often a source of embarrassment. We have Altar Books printed without Protestant Episcopal on the title-page (and they do no harm as far as I am able to ascertain), so why can we not have Prayer Books? I have or did have a pointed Prayer Book, without the embarrassing P. E. inscription, and I remember that THE LIVING CHURCH criticised the omission unfavorably.

I have distributed many Prayer Books in my time (at my own expense), and often have had to explain the humiliating and preposterous title-page. It goes against the grain to distribute more than is absolutely necessary. Besides—the Protestant Episcopal idea has caused me extra, unnecessary, and well-nigh profitless work. I cannot see that God has ever blessed it. It is contrary to the Lord's Prayer. "Thy Kingdom Come" and Protestant Episcopalism do not coincide. The Church is the Kingdom of God. It is also the Body of Christ. Into neither of these conceptions can Protestant Episcopalism enter. It is a thing apart, a condition of the mind, an absurd one, and bad as it is absurd. We have difficulty enough, God knows, in doing our work well. The Church is far from what it ought to be, and all hindrances of an unnecessary and preposterous kind should be eliminated.

Let us have a sensible Prayer Book. I believe that thousands would welcome it. If necessary, let it be considered as part of the official P. E. Book, and let us have it in the same way that we have the Altar Books. There would be nothing wrong in such a book, there is no disloyalty, I believe, in urging its publication. I feel positive that it would be in great demand. Every loyal Churchman, every Churchman with a sense of the ridiculous, would welcome it in place of the other. The lack of the preposterous words on the title-page would hurt no soul, nor be an occasion for galling to any. It would merely be the removal of an idiotic embarrassment—as useless as absurd.

Cannot we have this relief? Will not THE LIVING CHURCH

help? Is not the idea a good one? I believe and trust I have the sympathy of many, and even if I have not, "I have believed and therefore do I speak."

C. E. ROBERTS.

AN INEXPENSIVE SCHOOL FOR BOYS.

To the Editor of The Living Church:

I HAVE just read the letter by the Rev. Martin Damer in this week's issue of THE LIVING CHURCH, asking about a cheap school for boys from 7 to 10 years of age; and would call your attention to St. Paul's School, Beaufort, N. C., which may possibly meet the needs of your correspondent.

This school was opened in 1899 as a part of the work of this parish and for the community around, in town and country, but our work has grown until we have nearly two hundred pupils, a number of whom are boarders from a distance. The school has a kindergarten and ten grades and fits for entrance into college.

We are situated in a most delightful climate, in an old town facing the sea; and by reason of the simplicity of life here, can offer board, washing, fuel, lights, and tuition for \$120 to \$140 per year of 40 weeks. The variation in price is dependent upon the grade, tuition ranging from \$10 to \$30 per year. Music on the piano, \$2.00 a month extra. There are no other charges except for books and personal expenses; and our isolation makes it possible to reduce these items to the minimum.

For further information, address,

Beaufort, N. C.,

REV. THOMAS P. NOE,

January 21st, 1905.

Principal.

INSURANCE OF CHURCHES.

To the Editor of The Living Church:

NOTICE an article in a recent issue of your paper in which you very properly call attention to the importance of the proper authorities seeing that Church property is insured. I am under the impression that a comparatively small number of church buildings are destroyed by fire while an immense amount must be paid out to insurance companies. Would it be possible, as a National Church, to inaugurate some plan for mutual protection, and thus save for other purposes the large cost for insurance? I merely raise the question. I do not even know whether I could approve it as wise.

J. B. FUNSTEN.

Boise, Idaho, January 24th, 1905.

UNIFORMITY IN THE CHURCH.

To the Editor of The Living Church:

IN your issue of January 21st, below the five columns devoted to the discussion of the word "Mass" and a brief notice to "The League of the Catholic Name," there appears a short article entitled, "How Uniformity Might Be Secured." It occurred to me, having read all that preceded this article, that it could not occupy a more advantageous position in your valuable paper. It speaks volumes by way of contrast, although the article itself covers about one-third of a column.

Is the discussion of the word "Mass," interesting as it evidently is to some, of as much value to the Church as a discussion of the subject of uniformity in faith and practice would be, if carried out upon definite lines? Is it not of far greater importance that we hold and teach the true doctrine of the Holy Eucharist, while we allow to all a choice of terms from those that have been rightly applied to this Sacrament? What is it that leads to these endless disputations about words? Evidently doctrinal aspects are concerned. If so, is not our time better spent teaching the doctrine rather than quibbling about terms?

It seems to me, Mr. Hoffman's article with its timely suggestions is a step in the right direction. Why not exert our efforts towards the discovery of ways and means to establish the much-needed "uniformity of doctrine and practice"? For when we have uniformity in these we shall not be troubled about names.

It does seem that if our seminaries were under the direct supervision of the Church, having in use text-books set forth by the House of Bishops, private judgment in matters of faith and practice would certainly be, at least, diminished.

St. Paul's Rectory, Virginia, Nevada.

H. A. R. RAMSAY.

THE INTELLIGENT AND CATHOLIC USE OF ECCLESIASTICAL COLOR.

To the Editor of The Living Church:

AS a matter of policy, it is well for one who wishes to suggest alterations or improvements to make himself, in the first instance, *persona grata* to those whose practices he wishes to amend.

Let me, then, as one who is a British subject, born and baptized, grown up and confirmed, and arrived at man's estate in the communion of the Mother Church of England, but with American Orders, first say how much I appreciate many of the possessions of the American Church, in which the daughter has gained higher and greater privileges and advantages than the mother, with all her hoary years, possesses. I will name two. First, I refer to our incomparable Communion Office, in respect of which we owe so large a debt to our Proto-Episcopus, Bishop Seabury, in comparison with which the English Use and Rite is poor, by reason of its mutilation and omissions. And second, to the wonderful and highly practical way in which the American Church has availed herself of the assistance of the laity on equal terms in her Councils, whether in parish vestry, in diocesan Standing Committee, in diocesan convention, in diocesan committees, and in General Convention; a position which the Church of England is even now striving after, and which no other branch of the Church Catholic has yet reached. I might allude to various other points, but with your leave, I will take them as read without their recital.

And yet, while rejoicing in my special privileges as a priest of the American Church, I am not blind to the fact that there are spots on the sun. At one of these spots I now aim my bolt.

It seems to be the general practice in this our American Church on the occasion of Episcopal Visitations, and at Confirmations, Ordinations, Consecrations of Bishops, and Consecrations of churches, to dress the altar in white, and to have the various changeable vestments, ornaments, and frontals, of white also.

If and when the Bishop comes to a parish (as he often does in England) for a visit of encouragement and help, without a Confirmation, or other exclusive Episcopal function, then, let the parish greet and welcome him as on a festival of gladness, and dress the church and its altar in white.

But when the Bishop comes for a Confirmation, or an Ordination, or on those more solemn occasions when several Bishops assemble for the consecration of some godly priest to their Order, or when either the Diocese or the Church at large meets in Council, under the presidency of the Holy Ghost, or when the parish church is to be consecrated and set apart from all unhallowed worldly and common uses for the service of Almighty God, in public worship, in the services of the sanctuary, and in the administration and ministry of His Word and Sacraments, through the indwelling presence and power of the Holy Ghost—THEN, it is no mere festival of joyful gladness and welcome that we celebrate, but rather, a solemn season of humble, reverent, earnest supplication for the presence and grace and ministry of God the Holy Ghost.

At such seasons, in the Mother Church of England, RED is the color used. My serious suggestion is that we should use her color at these seasons, not because it is Anglican, but because of its high significance and teaching. White suggests purity. "Candidatus," whether spoken of candidates for Confirmation, Ordination, or Consecration, suggests the purity of white robes, which is in and of itself symbolical of personal purity. So far, then, white seems appropriate. But all these candidates are candidates for the Holy Ghost, in all the wealth of His sevenfold gifts; and the Bishop (one or more) is, in Confirmation, Ordination, and Consecration, the Minister of the Holy Ghost.

The only purity with which the Church can be satisfied, that for which she ever seeks, nay, that which she demands of all those who receive the laying on of hands, is the purity inburned by the living kindled flame of the Holy Spirit. All our services of Confirmation, Ordination, and Consecration are or should be echoes of Pentecostal days, with the glad result of the bestowal and gift of the Holy Ghost, not only in His gifts, but in Himself, the same Eternal Spirit of Pentecost.

Let us then adorn the whiteness of our purity with the red after-glow of Pentecost, which in its doctrine shall, like the roseate splendor of the rising or setting sun, glow on Alpine snows, teach us marvellous lessons of the beauty of holiness, and shall raise us to an elevation of spiritual communion and gladness which mere white alone, beautiful and suggestive though it be, must fail to reach. If, then, ecclesiastical color is meant

to be an object lesson of underlying doctrine and Church teaching, should not the color at these services be red rather than white.

Again, red reminds us of the martyrs of the Church. Is it not well that all candidates for the laying on of hands, whether in Confirmation, Ordination, or Consecration, should be taught by all possible means that Holy Church expects them to be witnesses and confessors; martyrs in will if not in deed; martyrs in the daily righteousness of a consistent and holy life; a martyrdom even harder to win and maintain than that which in days long past, was won through wild beasts, and flames of fire?

Yet once more, and here I am content to ask a question: Is not red the ancient, Catholic, old-time, pre-Reformation, proper color for these special Church functions, in comparison with which white is a mere modern innovation?

Rosendale, N. Y., January 26, 1905. HENRY BARKER.

THE MARRIAGE OFFICE.

To the Editor of *The Living Church*:

YOUR answer to "G. K. A." in your issue of January 21st, seems to me so utterly at variance with the rubrics of the American Marriage Service and with the usages of the Church universal, that I hope you will pardon me if I venture to ask on what your statement is founded.

You say (1) that the anthem or hymn should be introduced after the question, "Who giveth," etc. As this question and its answer (consisting of the handing over of the woman from one state of dependence—the filial—to another—the conjugal—form an integral portion of the "betrothal," any interruption at this point is entirely out of place, besides being utterly unwarranted by rubric or ancient usage.

You say (2) that "at this point the bridal couple pass from their position at the chancel-rail to one immediately before the altar, where the marriage vows are taken," etc. May I ask where you find, either in the rubrics of our own Prayer Book or in the ceremonial of the English Marriage Service, any authority, suggestion, or reason for any such change of position at this point in the service? Surely the questions put just before to the man and the woman and answered by them by the words, "I will," are just as much a part of the "betrothal" (or, if you will, the "marriage vows") as the portion which follows, and the latter as well as the former part should take place in one and the same position. Moreover, where is the "chancel-rail," from which the couple are to pass to a position "immediately before the altar"? I know of no other "rail" than the "altar-rail."

I often read of this change of position in accounts of marriages in this Church, and cannot help lamenting this attempt to put a piece of "old cloth" on a "new garment," and the lack of ritual knowledge betrayed in so doing. The trouble is that people are dissatisfied with the mutilated marriage service provided by the American Church, and hanker after the beautiful and symbolical ritual of the English use, in which, in accordance with the Catholic custom of many centuries, the first portion of the Marriage Service, consisting of the Betrothal, the actual Marriage, and the first Blessing, takes place in the body of the church, after which the bridal party go in procession, chanting "*Beati Omnes*" or "*Deus Misereatur*," to the altar where the rest of the service follows. This latter portion is clearly to be regarded as preparatory to the Holy Communion, which the concluding English rubric declares "it is convenient that the newly married persons should receive at the time of their marriage." Thus in the Mother Church there is a manifest reason for this change of position—this advancing from the body of the church, where the marriage vows have been made, to the altar of God, where the married couple may seek and obtain grace to "keep the vow and covenant between them made." But in the American Church, where the marriage service has been cut down to the shortest possible limits and all idea of a following Eucharist has been eliminated, any such change of place is not only unauthorized but also utterly devoid of meaning. Either restore the service to all its original fulness and beauty, or else do not insert these bits of "fancy ritual" where they have lost their true significance.

St. James' Rectory,

Yours truly,

Lewistown, Mont.

HERBERT G. WAKEFIELD.

Feast of the Conversion of St. Paul.

[The betrothal ends with the giving of the woman to the man; the marriage proper immediately follows. The procession to the altar at this point is, as our correspondent rightly says, a survival of the custom of celebrating a nuptial Eucharist and, in our judgment, might well be retained as showing the Church's traditional expectation that the Eucharist follows. That procession is in no sense a "bit of fancy ritual." Incident-

ally, it provides the only convenient opportunity for the rendering of an anthem. The expression "chancel rail" was inadvertently used; the approach to the choir is, of course, the proper place for the office to be commenced.—EDITOR L. C.]

MAN NEEDED IN CHINA.

To the Editor of *The Living Church*:

A LETTER just received from the Rev. Dr. Pott, president of St. John's College, Shanghai, tells of the immediate necessity of adding to the faculty a young, unmarried man, preferably a layman, and a graduate of an American college or university. This recruit is desired for the teaching of general English branches, particularly history, literature, logic, etc.

The opportunity offered is an exceptional one. St. John's College has been growing rapidly in popular favor among the Chinese. The addition of the new building permits an increase in the student body to 350, and still the demand seems to be unsatisfied. St. John's College is the best educational institution, either Christian or Chinese, in the Empire. Its students are in great demand as teachers in the new government schools; others go into business life, and still others are trained to become teachers, physicians, and clergymen for work in the growing native church. It is significant of the steady progress of the college that Dr. Pott is able to say that the salary of the new professor shall not be a charge upon the Church at home, but will be paid from the regular income earned by the college. This is already the case with two others of the foreign members of the faculty. Practically all of the Chinese professors and teachers are paid from the college fund.

I will be glad to send full information to any who may desire it.

JOHN W. WOOD.

Church Missions House, 231 Fourth Avenue,
New York City, January 27, 1905.

WARDEN BUTLER'S TRIBUTE.

To the Editor of *The Living Church*:

IN a distant land, the sorrowful word has come to us that Professor Charles Clark Camp, a man of God, as true as we have ever known, has suddenly fallen at his post, in the midst of his work. Yet he was ready, ready as very few men are ready, to suddenly step from earth into the presence of God.

For him to live, was to work for Christ. All his life he has toiled early and late; yes too early and too late during the latter part of his life, for he had not been well for several years. But he was never known to admit, in his Master's work, that he was tired. As Professor of New Testament Exegesis at Seabury Divinity School, Secretary of its Faculty, Assistant Chaplain, and the Warden's right-hand man generally, his labors were enough for any ordinary man, but they were not enough to satisfy his zeal for the Master's work. For years he added to his school labors the charge of St. James' parish, St. Paul; for years he has been Secretary of the Sunday School Institute of the Diocese, and its chief worker. It is mainly to his zeal and enthusiasm that Minnesota is indebted for the noble offerings for missions made by the children of her Sunday Schools.

It is difficult to say what were Professor Camp's dominant characteristics, for his character was a noble blend of many Christian virtues. Over and over again has some former student, who had returned to the Old Hall at commencement time, looked upon the Professor as he walked by, and said, "That man belongs to 'the salt of the earth.'" It was a true tribute. His personal presence was a saving virtue. His example before the school of all that a Christian gentleman should be, has been a constant blessing to the students. It was not, at the time, always appreciated by the young undergraduate, but it rarely failed to be a remembered benediction when the same student was himself striving to become a true priest and pastor of his flock.

Certainly Prof. Camp was a man of self-sacrifice, his life of ceaseless labor proves that. But to him it was not self-sacrifice, it was only self forgetfulness in the gladness of his work.

We are all tempted to speak of what we have done. Only his most intimate friends ever knew of his often fasting and his unceasing self-denial. And even they heard him mention his work only as his joy. He spoke not of his labor, but of his gladness that so much had been accomplished in some neglected corner of his Master's vineyard; perhaps in none of his work was he quite so happy as in that among the children of the Church.

In his scholarship the dominant note was accuracy. He was a careful and painstaking student, and each year found him

growing into a more perfect mastery of every detail of his department. He never trusted to his general knowledge of a subject, as some professors do. Each lecture or recitation received its own painstaking preparation. Every student who entered his class-room knew that he would find his professor accurately and perfectly prepared on every point that might arise.

Yet he carried his scholarship with such modesty, he was so free from anything which sounded like self-assertion, that the new pupil was tempted to interpret his frequent hesitation (partly from his intense desire to be perfectly accurate) as a lack of preparation. Only a short time ago a successful parish priest, and one who is doing particularly strong work in Biblical exposition, said to me: "When I was under him I did not realize how much I was getting from Professor Camp. But he really gave me the basal principles of intuition, and right methods of work. He made me acquainted with the best writers and started me thinking along right lines. Now I realize how much I am indebted to him in all my exegetical work."

No one could really know Professor Camp without realizing that he was one of the most loyal men that ever lived. He was loyal to his Saviour in every fibre of his being, loyal to the Church and to her Catholic faith, which he loved so well, loyal to his Diocese and his Bishop. He was also as truly a loyal son, a loyal brother, and a loyal friend. Nearly ten years ago the present Warden of Seabury found in him a faithful and tireless helper, a wise and fearless counsellor, and an ever loyal friend. In those ten years much occurred to try the hearts and sift the souls of men, but the true loyalty of Professor Camp came out of all trials brighter and stronger for the testing.

When the writer of this tribute was compelled to leave Seabury for a year's test, the Board of Trustees turned immediately to Charles Clark Camp as the one above all others to whom the welfare of the seminary might be committed. He accepted the trust. He did his new work, all of his own work, and much that others left undone only too loyally. He has fallen suddenly in the midst of his labor of love for God and his fellowmen. I believe he would have chosen to have it so. May the inspiration of his loyal life as priest, pastor, and professor fall upon those he has left behind as certainly as we believe light perpetual shines upon him. ALFORD A. BUTLER.

San Remo, January 16th, 1905.

"RELIGION IN THE MILDEST FORM."

To the Editor of The Living Church:

I DESIRE to express my emphatic approval of every word said by Mr. H. M. Ramsay, under the above heading, in your issue of January 14th.

It is only too true that this Church of ours lays entirely too much stress upon the "Best Family" idea. I know from personal experience that this is by no means local. I have been connected with parishes in the West, in the Middle West, in the South, and in the East, and find it the same everywhere. And this applies to the small towns as well as to the cities. The weak city parish or mission may be an exception, but of this I am by no means certain.

It would indeed *seem* as if the Episcopal Church (how I dislike this name!) values a man's soul in proportion to his wealth or social position. And this, I believe, is one great reason why this Church which ought to be the largest, numerically, is the smallest. The poor people, the workingmen, whose absence from church is now so generally discussed, would fill the church if they were taught that it was theirs by every right, by every law of God or man; rather than as by charity bestowed. What we need is a priesthood that feels the value of a man's soul, rather than the weight of his influence or his wealth.

I, for one, pray for the day when the Episcopal Church may become the Church of all the people, rather than of the "Best Families"; and may it also become "The American Catholic Church"!

Very truly yours,

J. A. DEARING.

Charles Town, W. Va., January 28th, 1905.

EVENSONG.

Like the glory of the sunset heaven,
With bright flowers of amethyst and rose,
Like the halo in the West at even
When the sun its shower of amber throws,
Is the hour of prayer at twilight
In the silence of the dying day—
A tender Benedictus ere the night
Engulf us with its darkening ray.

LINDA DUVAL-KUHLTHAU.

ALL SOULS' CHURCH TO SELL.

[Continued from Page 475.]

attention of the spectator and forces him to meditate upon the scene. Above the three openings containing the figures there is a beautiful Gothic tracery. The window is made of antique glass, beautifully stained, painted, and enamelled, and is from every point of view creditable alike to the artist and the concern which executed the work. It is doubtful whether there are any more artistic and devotional windows in this country than this, which will soon grace the chancel of the Porto Rican church."

The men of St. Margaret's Church, Bronx (the Rev. Chas. A. Hamilton, rector), held their annual dinner on Saturday evening, the 28th. The principal speaker was Mr. Sadazuchi Uchida, Consul General at New York from the empire of Japan. He spoke first of Christian missions in Japan, saying he heartily approved of their work, and that the Japanese people appreciate their efforts. As a young man he left his native village for Tokyo, where he entered a school maintained by missionaries from America. He was unable to understand the sermon in English, but he did catch the spirit of it, and realized that the preacher sought to inculcate the virtues of honesty, charity, and spirituality. Here he first heard of Jesus Christ, and that which impressed him was the fact that no only did Jesus say wise things, but He lived a true life. The Christian missionaries in Japan do not always live the lives they ask other to try to live, but the Japanese realize that they are human, and understand that they are pointing the way to Christ and to better things. Missionaries in his country are doing good work. He would not criticize, for there is only praise to give. If he might make a suggestion it would be to add more charity, especially among the very poor. He wished he were able financially to help the missions in Japan.

Mr. Uchida said he had been quoted as predicting an industrial war, following the present war of arms. He denied holding such view of the immediate future, but said there will be severe competition to get the trade of China and Korea. There is much there to develop. Japan, he said, would like to have the coöperation of America. The American people are honest and fair. Japan believes in America, relies on it. Japanese feel safe in entering these countries, with Americans as partners. America has the capital, and Japan the men and the knowledge of Chinese and Korean peoples. Why is not here a great possibility? He urged Americans to study Chinese and Korean conditions. With partnership in trade will come, said the Consul General, stronger influence for Christianity. Now is the time to act. The war must soon end, or at any rate he hoped it might do so, and then would come the opportunity for advance in mission work, and for advance in development of the countries on honest business methods. That he believes in Christian missionaries is further shown by the fact, he said, that two of his children are now in mission schools. Young men in vast number flock to the schools of the missionaries in Japan, chiefly that they may learn English. While learning English they learn also about Christ and His wonderful life. He thought the multiplication of English schools one method for missionaries to adopt, in order that they might reach still more of the young men of his country.

The other speakers at the dinner were Mr. Walter Henry Hall, organist of the Cathedral of St. John the Divine, Hon. Chas. G. F. Wahle, president of the General Church Club of the Bronx, and the Rev. Dr. G. F. Nelson, Archdeacon of New York.

MEMORIAL OF GEORGE GALEN CARTER, D.D.

[Continued from Page 481.]

derest human paths, and along the higher level of those whose thoughts "commence with the skies." He had the universal and unflinching affection and admiration of all his brethren and of hosts of friends. He has left empty and desolate one place into whose sorrow we dare not enter with human words, and of many places in the large family of which he was the natural head. But our life is richer, too, for the legacy of his life, his companionship and his memory. And his life, now that it has passed through the door which opened so sharply and so quickly, his life is richer than we can dream in the closer vision of the Lord, "whom having not seen he loved," and in whom, now seeing, he "rejoices with joy unspeakable and full of glory." God rest his saintly soul.

Literary

Organized Labor and Capital. The William T. Bull Lectures for the Year 1904. Philadelphia: George W. Jacobs & Co.

The scheme of these lectures is admirable, and it is fairly well worked out. The lecture on "The Past" ought not to have attempted to give the reader a review of the relationships that have existed between capital and labor from the beginning of history, but rather from the beginning of the last century; and if Dr. Gladden had confined his attention to this brief period, he would undoubtedly have contributed something to the symposium; but as it is, in trying to cover the whole ground of the past, he has covered nothing, so what he has to say that is of value is said in regard to the present.

The lecture on "The Corporation" by Dr. Williams is in every way enlightening. He does well to show us how prevalent the corporations were in the Roman Empire, and how we have nothing to fear from their number and extent, except the abuse of their powers as exercised by greedy and unpatriotic men. Indeed the corporations, if properly used, as Dr. Williams has so fully shown, are organs for the extension of democracy, as they give all the people opportunities to participate as shareholders in the industries of the nation. We have always felt that there is nothing that will reconcile capital and labor but the participation of laboring men, as capitalists, in the railroads, manufactories, and mines in which they are employed. We have rejoiced therefore to learn of the augmentation of the number of shareholders in the Pennsylvania Railroad and in the United States Steel corporation.

The lecture on "The Union," by Dr. Hodges, is a lucid and clear statement of the necessity of the organizations of working men. A relation of the good they have accomplished must convince all that they have come to stay, that, therefore, the people should treat the unions sympathetically and seek to help them to purge themselves of abuses, rather than to force them out of existence because of the malfeasance of demagogues who have usurped their powers.

The lecture by Dr. Peabody takes this precise position. He shows that the people is the field upon which the forces of the employers and the employees fight; that as this field is a mass of living men, women, and children, there are ever three parties in all struggles between capital and labor, and that it is the voice of the third, the greater party, which in the end gives the victory and fixes the gain or the loss. The people, therefore, need to be educated so that the side they choose may be the right one, and that the right may be enforced by the statute law and the police power. To this education, nothing contributes so much as the maxims of our Lord Jesus Christ.

WILLIAM PRALL.

With Kuroki in Manchuria. By Frederick Palmer. New York: Charles Scribner's Sons. Price, \$1.50 net.

Mr. Palmer acted as correspondent for *Collier's Weekly* from the beginning of the Japanese War up to September 10th, and this book covers the same ground as his letters to that journal. He tells in the vivid way of an eye-witness, of the preparations and beginning of the war; of the battle of the Yalu; and ends with the account of the capture of Liao Yang. The condition of the Japanese is shown in a paragraph on page 112, where he says: "The Japanese army has no chaplains. The priests who are here come by courtesy, and have no official position in a force where economy would not permit the presence of a single man who did not assist toward the great material result of efficiency."

Mr. Palmer is a good reporter, and the book is interesting from first to last.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. With many full-page illustrations. In five volumes. Vol. I. New York: The Macmillan Co., 1904. Price, \$5.00 net.

This great work of Sir George Grove, which for a quarter of a century has been the standard of the English-speaking musical world, is now coming to us in handsome form with greatly enlarged scope and completeness. As at first planned, it was to be in two volumes; these were extended to four, and there were great inequalities in the treatment of different sections of the alphabetical list. These and other defects are now remedied, without tampering with the monumental articles on the great musicians, which have made the work famous. One of these in the present volume, "Beethoven," extends over sixty closely printed pages. A great variety of musical information, as well as biography, is presented in this encyclopedia. No musical library is complete without it; in fact, as a work of reference it is indispensable to all who are interested in music and musicians. It is a musical library in itself, adapted to the general reader as well as to musicians. A technical knowledge of music, while helpful, is not necessary to the appreciation of it, nor is it required for the study of the great masters and the tone-forms of their art. A careful study of *Grove's Dictionary* and mastery of its leading articles would constitute a musical education of high order. It should be supplemented, of

course, by attentive observation of the reproductions of great music, in operas, oratorios, and recitals. The enjoyment of High Art in any form is not largely a gift of nature, to most of us; it is the attainment of culture.

The English Church in the Reigns of Elizabeth and James I. (1558-1625). By W. H. Frere. "A History of the English Church," edited by the Very Rev. W. R. W. Stephens, D.D., Dean of Winchester, and the Rev. Wm. Hunt, D.Litt. Vol. V. New York: The Macmillan Co. Price, \$2.00 net.

This volume will at once take front rank among histories of the English Church during the troublous days of the reigns mentioned in the title. The volume is drawn from original studies of the author in contemporary documents, and throws much new light upon the two parties in question. We have here, history written purely from the standpoint of history, without the virulence and partisanship which formerly attached so largely to the historical studies of the period. On the whole, the Elizabethan period was not so brilliant an epoch in the Church as might have been desired, largely through the abuse of appointments to the episcopate which so largely obtained. The good and the bad of the parties is fully told, each receiving its rightful share of the author's attention, and the religious literature of the day is in particular reviewed. One dwells with pleasure upon the greatly improved tone of present-day controversy as compared with that of our fathers.

English Church History. From the Death of Archbishop Parker to the Death of King Charles I. Four Lectures by the Rev. Alfred Plummer, M.A., D.D., formerly Fellow and Tutor of Trinity College, Oxford, and Master of University College, Durham. New York: Chas. Scribner's Sons. Price, \$1.00 net.

Dr. Plummer's volume makes no pretence to possess the original value that attaches to the volume previously reviewed. He expresses his regret, indeed, that Mr. Frere's volume of the series in which it is published has been so delayed in publication that the lecturer had no opportunity of consulting it. His lectures are readable, and bring before us the history of the period, but they do not possess the particular interest that must attach to studies in original documents.

Reasons for Being a Churchman. Addressed to English-speaking Christians of Every Name. By the Rev. Arthur Wilde Little, L.H.D. Milwaukee: The Young Churchman Co. Price, \$1.25 net; postage 12 cts.

Dr. Little's *Reasons for Being a Churchman* has been out of print for a year or more past, during which time the author has embraced the opportunity to revise his work thoroughly. In the twenty years since the first edition was issued, the study of English Church history and Church defence has made very considerable progress, and the number of volumes treating of the subject has been much increased. Dr. Little shows in this new edition how thoroughly he has kept abreast of the results of historical research, and his new volume, both by its omissions and very considerable additions, now presents, with the same easy-reading fluency, the same arguments and the same masterful logic, but much strengthened by the revision mentioned.

The book has in its twenty years' history done a world of good, and has been the direct means of leading toward the Church a considerable number of her present clergy who had been brought up outside her fold, and who had been led to see the impregnable grounds upon which the Church makes her appeal to English-speaking Christians, by reading Dr. Little's *Reasons*.

The Story of the Churches. The Episcopalians. By Daniel Dulany Addison, author of *Lucy Larcom: Life, Letters, and Diary*, etc. New York: The Baker & Taylor Co.

One who is content to write of the Church under the title simply of "The Episcopalians," is hardly likely to have so exalted an ideal as to what the Church really is, as to be altogether a safe guide in presenting this volume in "The Story of the Churches." To Dr. Addison, "the Episcopalians" appear to be a respectable group, forming a section or branch of the "Church of Christ." Just what else is embraced within that denomination does not quite appear, for the author gives evidence occasionally of having a larger conception of Churchmanship than that of purely a voluntary organization among sects of equal authority. His first chapter, the title of which is identical with that of the volume as a whole, is unsatisfactory throughout as embracing a decidedly weak view of Church authority and Churchly practice. On the other hand, his second chapter, on The British and Early English Church, is one of the most excellent popular treatments of that subject that we have seen. Indeed we had almost abandoned in despair the idea that authors of popular treatises on the Church would ever consider it to be of sufficient importance to inform themselves of the results of research during recent years on this subject, to produce satisfactory manuals. In spite of the fact that the history of this period has been very largely rewritten by scholars who have given thorough research to their subject, there bobs up every now and then a new manual of Church history for popular reading, which seems to be written by an author who is totally oblivious to any recent historical writings on the period. It is a pleasure to know that Dr. Addison is not among that number. The later periods of English Church history, and particularly the consideration of the later history of the Church in America, are much less satisfactory.

Topics of the Day

A GOOD COMMUNION.

Question.—How should one prepare properly for Holy Communion? What is a "good" communion?

Answer.—Generally speaking, coming to the Holy Communion in the right spirit means not so much coming after a formal preparation as it does coming with a real desire to identify one's self with the sacrifice of Christ, both in His life and in His death. The really important thing in preparation is this identification of the worshipper with his Lord, this sincere desire to correspond to what we know of Him by offering our own lives a willing sacrifice and service in return. The gift at the altar is mutual, and we must really and honestly try to give of ourselves, knowing that if we make the offering, Christ, in response, actually gives us of Himself, that so we may have strength to complete and perfect in deed what we have thus dedicated in will.

After all, as someone has said, since Holy Communion is above everything else food for the soul, we must come to the altar because we are *spiritually hungry*. The fundamental preparation for communion is a life of such earnestness and unselfishness that one is *compelled* to come in order to receive grace and strength to carry on this daily work. The best preparation for a worthy communion is "a life of service, so unselfish and exacting that it demands *God*, in order to live it."

Yet we need method here as in everything else, and in order to avoid a vagueness in preparation it is well to have some particular form of thought and prayer for use before approaching this holy feast. There are many methods that can be used.

For example, one way of preparation to be recommended is by examination for sin. How often this simply consists of reading over the questions in a manual and mentally acknowledging our faults under the several divisions. What we need, rather, is a serious searching of the heart for particular sins, with enough time given to this one single search to make the heinousness of the offense plain to one's own conscience. We take a review of the week, asking ourselves if we have struggled against *any one particular fault*. Then we ask what sin we most need to fight against. What is the sin I have committed oftenest since my last communion? What is the fault I most hesitate to confess? What is the thing I should be most ashamed to have others know about? What shames me most when I think of facing God at the judgment? So we take this sin, and come to the Eucharist, asking strength to overcome it, and as we ask for the grace we resolve to make our own effort at the same time.

Again, we may vary this method by fixing upon some one sin, and then with regard to that, asking ourselves three questions as we look forward to our communion: Who is coming to me in this Sacrament? To whom is He coming? Why does He come? Suppose, for example, we are struggling against a sharp temper. When we ask "Who is coming?" we picture all that our Lord was in His patience. The second question suggests the contrast of our own impatience. The third tells us why He comes: to make us more like Himself, patient, gentle, sweet-tempered, and kindly.

We take our own sins, whatever they may be, and selecting one for each communion, ask these questions, pausing over them in meditation and prayer, and then during the week after communion, going back, and in our nightly self-examination, asking if we have improved in this one point.

Or suppose, before each communion we hit upon *one duty* which we shall try to perform more carefully, more eagerly, more lovingly. Suppose we find some one person we can help, some one act of usefulness we can perform, some one domestic kindness that may be cultivated, something in the business life or the social round in which we may apply our Christian principles, and then set ourselves earnestly the task of doing this. By the time of our next communion it would create such a compelling need of God in our hearts that we should consider this Eucharist not a duty but an absolute necessity. "Hard work will make a man hungry for his daily bread," says the chaplain of one of our Church Universities, "and nothing but hard work and unselfish living will make a man hungry for God."

Again, we may prepare for some Eucharist by passing to

the thought of thanksgiving. One is apt to grow morbid over the searching for sin—how much brighter and sweeter will be our life if we also seek to remember the many things for which we should be grateful! Coming to communion with our hearts full of love for some special blessing, we shall find the thought of thanksgiving continually recurring throughout the whole service.

Or there is also the element of praise and worship, and we may for preparation, some week, read over the service to fix upon certain ways of expressing this, praying meanwhile that God will give us the *spirit* of worship, the adoring spirit, that worship may become our chief joy here, as it must be in heaven.

Once more, we may use the various parts of the service itself as a basis of meditation, seeking to bring the imagination into play: thus, at the offertory praying for generosity and picturing the poor widow as she cast her two mites into the treasury; at the confession, asking for such penitence as that of the publican; at the absolution, seeing our Lord bending over the man with the palsy and saying to him, "Son, be of good cheer: thy sins be forgiven thee"; at the prayer of humble access, seeing the woman that had been a sinner prostrate at our Lord's feet, bathing them with her tears and wiping them with her hair.

Or at Ascension, we may try to picture the heavenly oblation and connect it with that on earth, so that with angels and archangels and all the company of heaven we may join in magnifying God's holy Name; and so at different seasons vary our thought of the Eucharist: at Christmas, making it turn on the Real Presence; in Lent, on the thought of sacrifice; at Easter, on the joy of sin forgiven, etc.

What we need is more than the formal saying of an office from some manual of devotion; we should have, as supplementing this, something that will quicken the imagination, stir up devotion, and give freshness to each communion. And surely no one is so busy as to be unable to set aside a little time for this—if it be only a quarter of an hour the evening before, a little time before the service in church, or in the case of a busy man, some brief thought, with eyes closed, as he goes to and fro on train, or car to his office or work.

C. F.

ON A HOLY DAY MORNING.

A TRUE STORY.

ON one of the saints' days there were three women at service. After the Holy Communion had been celebrated, the women passed out on their homeward way, leaving the rector to think on the shadows which had fallen across three paths.

The oldest of the women had lost a husband of exceptional worth. He was a good man of business, an excellent father and grandfather, a pleasant companion, and a wise counsellor. He had lived as one with reason and conscience should live. After an evening spent in frolicking with school children, he lay down to rest in apparent health, was seized with pain at his heart, and died in less than an hour. The shock had been a terrible one, and the widow yearned for him who had been summoned on the night in which his soul was required of him.

By her side knelt a woman whose married life had been made wretched by a worthless partner. The man was intemperate and unfaithful; he destroyed his wife's happiness, thwarted her plans, and sought to waste her property. She had left him, and returned home, to guard her possessions from his avarice and to screen her children from their father's bad example. At times he reappeared to utter some falsehood or to show his unwelcome form. She rarely mentioned his name, but those who knew her and her sufferings, partly understood how David Copperfield's aunt felt when the outcast stood at the gate.

The third woman was married to a man decidedly older than herself. He was a good-humored man, who loved his wife, and welcomed her friends; but her sky, too, had its clouds. The years were telling on his mental faculties. Tenants had cheated him, and although it might have been difficult to prove him mentally unsound, he was easily taken at a disadvantage. He could not understand the conversation of the neighbors, it was difficult for him to attend to life's ordinary business, and the light of intellect steadily waned. His wife and he lived in a lonely farmhouse, and he might easily have fallen from a bridge or into a well as he trudged about on his semi-unconscious rambles.

All three of the women were devout and patient. In their lonely hours they had borne a great deal.

TO FORGET a wrong is the best revenge.—*Sel.*

The Family Fireside

AN EPIPHANY LESSON.

By FRANCES GORDON.

IT was the Epiphany season and the end of a Sunday.

"Can it be possible I have left my books?" said the weary organist, as he climbed the stairs to his room. "Then I must go back and get them, for the 'Sanctus' needs more rehearsing."

So saying, he turned his tired feet churchward again.

It had been an exhausting day, for the services had been many in which he had presided at the organ, and the choir boys had kept him on the lookout for pitfalls. All had gone smoothly, however, and it had been with a consciousness of "duties well performed" that he had laid aside his cassock and walked toward his home. The key to the church door was in his pocket, and if the sexton should be gone, he knew the way so well that it would be but a matter of a few moments for him to reach the organ and get the needed books. The wind blew hard as he trudged along and the snow cut his face and stung him, but he had braved the weather many winters and his spirit was now attuned to higher thoughts than mere bodily comfort.

He reached the church and went in. What a soft light illumined the place. The moonbeams penetrating the stained glass windows gave an almost holy glow to all within. The odor of the Christmas green suffused the air, and as the organist slowly crossed to the choir stalls he seemed to hear sweet music.

"What! Is someone at the organ?" he said, to himself. "The 'Sanctus' as I'm alive. I'll sit here and listen awhile. I wonder who it can be? Here in the dark, too. It will do me no harm to listen, and it is wonderfully well played."

He let himself sink into one of the seats and gave himself up to the enjoyment of the mysterious music.

Before long, rustling was heard among the firs and spruces.

"How have you stood it, brother Fir?" said one of the spruce trees which decorated the altar.

"Stood what?" replied the fir, rather stiffly.

"Why, being brought from your lovely home in the woods to be planted here where no blue sky, no sunshine, no forest odors, no birds nor bees can ever greet you."

"Ah, to be sure," said the fir; "all that is gone and may never come again. My whole life I've been striving, working, always anxious to grow strong and straight and tall, thinking thereby to live in my forest home forever. When I was taken away from all these things that were so dear to me, I was cut to the heart. I cried many tears of anguish. Homesick I was, too, for the sky, the birds, the scent of the blossoms, and my kind neighbors. Since I've been here, however, what great things I've seen and heard. Every day beautiful hymns of praise, incense and prayer have been wafted about me and up and onward. Odors more precious than aught I have ever imagined, and songs more glorious than even the birds' have floated through my branches. The crowd of worshippers is not to be forgotten, and the chanting of the priests, the *Te Deum*, *Magnificat*, and *Agnus Dei* have sent such thrills of delight through me that I have trembled from head to foot. I have heard the people talk of Heaven and its delights compared with earth; they say they must go through the 'valley of the shadow of death' before they can reach this land of peace. In truth I believe I have already reached the 'holy of holies' for the things of earth have passed away."

The spruce had stood very quiet while the fir had been talking, and at the end of these remarks every twig and tree of Christmas green could be heard rustling as if joining in applause. There was a long silence. After some time, the spruce, with thoughtful air, said:

"Brother Fir, while you have been speaking, the words of the beautiful hymn which was sung on Christmas day, 'O come all ye faithful,' have been running through my mind. You are right. Our life in the forest has been but a preparation for our life here. If we performed our part there, we were but fitting ourselves for the more glorious part which we have of sharing in those things which are the highest expression of serving the Master. Let us all cry out and prostrate ourselves. 'O come, let us adore Him.'"

A crash started the organist to his feet.

"I have been asleep," he said. "I must have been dreaming." He walked towards the organ. As he laid his hand on the books he wanted, he looked towards the altar, and in truth the trees had prostrated themselves. Across the altar railing they lay and upon them streamed a ray of light which shone like a star.

The organist looked at his watch and found that only twenty minutes had passed since he entered the church. At the altar rail he knelt, and, with bowed head, cried, "Lord, be merciful to me, a sinner." When he arose it was with a feeling of peace which had not been his for many a long day. He climbed the stairs to his room determined to believe that it is by striving, watching, waiting that the perfect day shall come. Into his heart crept "the peace that passeth understanding."

A VISION.

By THE REV. W. F. BRAND, D.D.

DURING the first half of the last century there lived in Baltimore a Quaker lady, widely known, and highly esteemed for her piety, her common sense, and her unusual liberality. A number of young friends around her were once discussing the mystery of election and allied doctrines. After having listened to them for some time, the old lady said:

"My children, I am not surprised that these questions trouble you. I suppose that there is no Christian thinker who has not been perplexed by them. How can we reconcile the entrance into the world of sin and all its consequences with the foreknowledge of all mighty, all loving God? The way of salvation has been made known. Why is it that (as it has been to you) to a portion of mankind this way is pointed out from their earliest childhood, while to others living in gospel lands, the love of God the Saviour has never been made known? Ignorant ungodliness and wickedness prevail around us; while we know that in many a land the name of Christ has never yet been heard. In a world of sinners, all of whom have souls to be saved, there are some who are exceptionally favored. How can this be, when we are all equally dependent on a common Creator whose essential being is Love? Various theories have been devised to make Election understandable. Some of them are horrible—none of them is satisfactory.

"When I was of your age I was blessed with a vision—I do not know what else to call it. I had slept, when, without surprise, I found myself walking in an enchanting paradise. Enticing paths bordered by beautiful, fragrant flowers led me through groves, the sheltering trees of which bore flowers and fruit, and were filled with sweet-singing birds. Every sense was gratified, and I was filled with pleasure.

"After long enjoyment my further progress was hindered. There rose before me a wall too high for me to see over, and through which I could not see, although it seemed of crystal clear and bright. I said, 'Here is enclosed the choice part of the garden, its greatest beauties.' I at once sought an entrance; but after walking and walking without success, I found myself where I had begun. Sobbing, I threw myself on the ground and cried out: 'All that I have seen is of no avail so long as I cannot see the crowning beauty of all.' When suddenly the crystal wall, and high above it, was a blaze of light, and out of the cloud of glory there came a Voice:

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of His law."

"It was given to me to understand what I had seen and heard. From that day I have been content to believe and not to seek to be wise above that which is written. It is written: 'What I do thou knowest not now, but thou shalt know hereafter.' Willing to wait, I live in peace."

"WE ARE," said Inglesant, "like children, or men in a tennis court, and before our conquest is half won the dim twilight comes and stops the game; nevertheless, let us keep our places, and above all things, hold fast by the law of life we feel within."—*Selected.*

SOCRATES, who was as pure a teacher of morals and as near like a true Christian as any of the ancient heathen, says, "The person who has received an injury must not return it, as is the opinion of the vulgar."—*Selected.*

TO BELIEVE in your heart that Christ died for you is to be sure of salvation; to confess it with your mouth is to enjoy the fruits of righteousness.—*Selected.*

Church Kalendar.



Feb. 2—Thursday. Purification B. V. M.
 " 5—Fifth Sunday after Epiphany.
 " 12—Sixth Sunday after Epiphany.
 " 19—Septuagesima.
 " 24—Friday. St. Matthias. Fast.
 " 26—Sexagesima.

Personal Mention.

THE REV. H. C. BOISSIER of Mauston has accepted the rectorship of St. John's Church, Portage, Wis.

THE REV. THOMAS A. HAUGHTON BURKE, late rector of Christ Church, Moberly, Mo., and for some time on the clergy staff of St. Paul's Chapel, Trinity parish, New York City, has accepted a call to the rectorship of St. Mark's Church—The Washington Irving Memorial—Tarrytown, N. Y., and will enter upon his duties February 15th. Address, until February 13th, Tryon, N. C.

THE REV. FRED C. COWPER has been appointed by the Bishop priest in charge of St. Luke's Church, Housville, N. H., and has entered upon his duties. Address accordingly.

THE REV. PERCY L. DONAGHAY is rector of the Church of Our Saviour, Du Bois, Pa., as he has been for the past four years.

THE REV. HENRY ECKEL, D.D., rector of Christ Church parish, Williamsport, Pa. (Dio. of Harrisburg), has accepted the call to Christ Church, St. Joseph, Mo., and will assume charge about the first of March.

THE REV. DR. FENN of St. James' Church, Texarkana, Texas, has received calls to the rectorship of the Church of the Annunciation, New Orleans, La., and that of St. John's, Wichita, Kansas.

THE REV. DR. EDWARD O. FLAGG and family are spending the winter in the South. Communications may be addressed to the care of Cone & Bros., 15 and 17 Franklin St., New York City.

ARCHDEACON FLOWER of the Diocese of West Missouri has taken charge of Trinity Church, Escondido, Diocese of Los Angeles, for the winter. Address: Escondido, Calif.

THE REV. HERBERT J. GLOVER of Brooklyn, N. Y., has accepted a call to the rectorship of Grace Church, Whitestone, L. I., where he will assume his duties early in February.

THE REV. J. U. GRAF of Evergreen has accepted an appointment at Leadville, Colo., and will assume his new charge on Septuagesima Sunday. Address: Leadville, Colo.

THE REV. WILLIAM HART, formerly of Eagle Pass, is now rector of St. Mary's Church, Houston, Texas.

THE REV. WILLIAM C. MCCracken of Ironwood, Mich., has accepted a call to St. Paul's Church, New Albany, Ind.

THE REV. FRANCIS McILWAIN of Fostoria, Ohio, has received a call to Port Huron, Mich.

THE REV. CHAS. H. POWELL has resigned his cure at Mitchell, S. D., and accepted a call to St. Stephen's Church, Colusa, Dist. of Sacramento, Calif., to take effect February 1st.

THE REV. UPTON B. THOMAS of Norfolk, Va., has been appointed curate at Grace Church, Baltimore, Md.

THE REV. A. OSMOND WORTHING of Sunnyside has received a call to Trinity Church, Spokane, Wash.

THE REV. R. P. WILLIAMS, rector of Trinity Church, Washington, D. C., has declined a call to old Christ Church, Philadelphia, Pa.

ORDINATIONS.

PRIESTS.

PENNSYLVANIA.—On St. Paul's day, at St. Paul's mission, Philadelphia, the Rev. EDWIN SCHIVELY CARSON was advanced to the priesthood by the Rt. Rev. Alexander Mackay-Smith, D.D. Mr. Carson has for the past year been in charge of the above named mission.

MEMORIAL.

REV. GEORGE G. CARTER, D.D.

The Bishop and Chapter of the Cathedral of All Saints, Albany, gathered for the service of the burial of the Chancellor, the Rev. GEORGE GALEN CARTER, Priest, cause record to be made on the minutes, which he had kept as Clerk, of their reverent and grateful recognition of his devoted service. Whether as Clerk of the Chapter, in his careful keeping of the minutes and official papers; as ministering in the office of priesthood, at the altar, in choir, or in pulpit; as carrying out one of the organic purposes of the Cathedral by "constantly officiating in vacant parishes and missionary stations of the Diocese"; as doing pastoral work among the sick and poor of the city; or as evidencing his "sound learning and instruction in Divinity in the training of candidates for Holy Orders and in the commissioning and registering of lay readers"—in all these ways, the Chancellor, for love's sake, literally gave himself to the discharge of all the duties of his office. His sweet and sincere nature, his gentle bearing, his genial comradeship, his simple dignity of character and manner, above all, the transparent holiness of his life, won the affectionate admiration of all his associates in the Chapter, and have left an impress and an influence upon them which will keep his memory fresh and fadeless in the Cathedral.

Thanking God for the good example and unstinted service of this man of God, his brethren in the Chapter assure Mrs. Carter and the members of the family in all the generations, of their abundant sympathy, and write the name of the Chancellor in their "book of remembrance" of the benefactors of this Cathedral, praying and believing that the promise of God shall be made true to him, "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels," "in the day that I do make even a peculiar treasure."

WM. CROSWELL DOANE.

THOMAS B. FULCHER, *Secretary pro tem.*

MARRIED.

WILMER-AMMONS.—On January 23, 1905, at the Church of the Good Shepherd, Gainesville, Florida, by the Rt. Rev. the Bishop of the Diocese, assisted by the Rev. M. Campbell Stryker, rector of the church, Mrs. KATE PHILLIPS AMMONS to the Rev. C. BRECKENRIDGE WILMER, rector of St. Luke's Church, Atlanta, Georgia.

WANTED.

POSITIONS OFFERED.

WANTED.—In an Industrial School, a teacher of Primary English and Hand Sewing. Salary moderate. Good disciplinary required. Address, stating salary and references, Box 145, Bronxville, New York.

A CHURCHMAN, to assume Presidency of a small College, private; salary guaranteed; must be qualified to teach Sciences and Higher Mathematics. For further information, address Lock Box No. 59, Lamar, Mo.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER (Churchman) desires position. Good organ required. Organ recitals and musical services a specialty. Excellent references and press notices furnished showing work for past fourteen years. Address, ASSOCIATE AMERICAN GUILD ORGANISTS, care THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & CO. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

TRAVEL.

EUROPE.—Special Scenic Summer Tour only \$300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPRECIATION.

"I know of no work in the Church that comes so near to the very heart of undiluted Christianity. Therefore I wish you luck and hope that your persistent and plucky efforts in behalf of the helpless clergy may be crowned with the success you so richly deserve. Rejoice, brother, for a lot of us limping, infirm fellows, the battered but not yet vanquished—rejoice with you!"

"God alone knows what the appropriation is to me and my children."

From a bed-ridden Widow: "We are having a sad time without the dear husband and father, but there are hundreds like us and we can only strive to go bravely on, 'lifting our eyes unto the hills,' trying to brighten some lives that are more sad than our own."

"Could the contributors to the General Clergy Relief Fund realize how great even this small amount is to aged and dependent clergy, they would rejoice that such an opportunity as this is offered them; surely they would understand the meaning of the words, 'It is more blessed to give than to receive': more blessed to be in a condition to afford relief than in a condition to need it."

(Rev.) ALFRED J. P. McCLURE,
Assistant Treasurer, The General Clergy Relief Fund,
 The Church House,
 12th and Walnut Sts., Philadelphia, Pa.

BOOKS RECEIVED.

THOMAS WHITTAKER. New York.
The Last Discourses of Our Lord. Arranged for Readings for the Forty Days of Lent. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Helps to Meditation*, etc. Price, \$2.00 net.

THE CENTURY CO. New York.
In the Name of Liberty. A Story of the Terror. By Owen Johnson, author of *Arrows of the Almighty*. 12mo. 406 pages. Frontispiece by Castaigne. Price, \$1.50.

HOWE SCHOOL PRESS. (Through A. C. McClurg & Co., Chicago.)
Manual for the Holy Eucharist. Compiled by the Rector of Howe School. Second Edition. Price, 20 cents.

RICHARD G. BADGER. Boston.
As Thought Is Led. Lyrics and Sonnets by Alicia K. Van Buren. Price, \$1.00.
Songs for Moments of Hope. By Clara E. Vester. Price, \$1.25.
The Palace of the Heart and Other Poems of Love. Pattie Williams Gee. Price, \$1.00.
The Retreat of a Poet Naturalist. By Clara Barrus, M.D. Poet Lore Brochures. Price, 50 cents net.
April Days. By Luella Clark. Price, \$1.50.

Contrasted Songs. By Marian Longfellow. Price, \$1.25.
The Dawn of Freedom or the Last Days of Chivalry and Other Poems. By Charles Henry St. John. Price, \$1.50.

GINN & CO. Boston.
Little Brother to the Bear and Other Animal Studies. By William J. Long. Wood Folk Series. Book Five. 12mo. Cloth. 178 pages. Price, 50 cents.
Manual of Medial Writing. Designed to accompany the Medial Series of Writing Books. By Horace W. Shaylor and George H. Shattuck. Price, 10 cents.

FLEMING H. REVELL CO. Chicago.
The Twentieth Century New Testament. A Translation into Modern English from the Original Greek (Westcott & Hort's Text) by a company of about twenty scholars representing the various sections of the Christian Church. Revised Edition. \$1.00.

THE OPEN COURT PUBLISHING CO. Chicago.
What Is the Bible? By J. A. Ruth. 172 pages. Cloth. 75 cents.

J. B. LIPPINCOTT CO. Philadelphia.
St. Peter and His Training. By the Rev. John Davidson, M.A., Edinburgh. The Temple Series of Bible Handbooks.

OFFICIAL PUBLICATION.

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America. Adopted in General Convention 1789-1904. Printed for the Convention. 1905.

Journal of the General Convention of the Protestant Episcopal Church in the United States of America, Held in the City of Boston from October 5th to October 25th, inclusive, in the Year of Our Lord 1904. With Appendices. Printed for the Convention. 1905.

PAMPHLETS.

Jesus at the Marriage. A Sermon at Grace Church, Lockport, N. Y., the Second Sunday after the Epiphany, 1905, by William Frederic Faber, Rector.

The Church's Opportunity. A Catholic Church for our Countrymen. By the Rev. Edward M. Gushee, D.D., Rector of St. Philip's Church, Cambridge. Second Thousand. Boston: Old Corner Bookstore (Inc.), 27 and 29 Bloomfield St. 1905.

A Sermon by the Rev. W. Dudley Powers, D.D., on his 25th Anniversary in the Ministry. January 15, 1905.

Year Book of St. Paul's Parish, Cleveland, Ohio. Christmas, 1904.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Archdeaconry of Albany.

THE WINTER MEETING of the Archdeaconry of Albany was held in the Cathedral, on the 24th and 25th. Tuesday evening, at 8 o'clock, notwithstanding the fierce storm, there was a goodly attendance at the first session. The speakers were the Ven. Archdeacon of Albany, the Rev. Dr. Battershall, the Rev. O. S. Newell, and the Rev. Chas. E. Hutchinson of the Ascension, Boston. Mr. Newell, the first speaker, spoke of the needs and wants of Church work in the rural districts. Mr. Hutchinson, of the work and duty of the Church in the large cities. Both speakers gave interesting views. The Archdeacon closed by summing up the words of the previous speakers. Bishop Nelson was in the chair, and gave the benediction at the close of this interesting session.

Wednesday, St. Paul's day, the storm raged without cessation. The usual daily 7 o'clock celebration was said. At 9:30 a business session was held; at 10 matins was said; at 10:30 there was a second celebration. The Bishop Coadjutor was celebrant and preacher. His subject was the Conversion of St. Paul, in its relation to the Christian Church. Bishop Nelson is a strong speaker, and is in constant demand in other than diocesan work. At 12 another business meeting was held. Resolutions on the death of the Chancellor, The Rev. Dr. Carter, and the Rev. Dr. Pendleton, both active members of the Archdeaconry, were passed, as also were resolutions of sympathy with the Rev. Hobart Cooke of Hudson, in his illness, and with the Rev. Mr. McLean of Trinity Church, Albany, in his loss of household goods by a fire in his rectory. The Rev. J. N. Marvin, Secretary of the committee for Closer Relations with the Oriental Churches of the East, read a report of the work accomplished. The report was adopted and ordered placed on file, and the committee continued. At 2:30 P.M. the clergy and a number of the laity reassembled and listened to the reading of a very interesting and instructive essay by the Rev. Wm. M. Cook of Ilion on "Science and Ethics." The essay was discussed ably

by several. The Very Rev. Dean Talbot and the Cathedral clergy did everything for the comfort of the clergy. The Bishop was absent, much to the regret of all.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Two Archdeaconry Meetings.

THE WINTER SESSION of the Scranton Archdeaconry met at Calvary Church, Wilkes Barre (Rev. W. D. Johnson, vicar), on January 17th. After the usual opening Evensong, the Rev. Messrs. H. P. Walter, R. E. Roe, and F. T. Cady gave addresses upon, respectively: "The Ministry of Grace," "The Ministrations of Mercy," "The Blessings of Peace." On Wednesday, the Rev. F. P. Harrington preached on "The Relation of Christian Hope to Christian Activity." There was an Exegesis of the Epistle to Philemon by the Rev. R. A. Sawyer, and, at Evensong, addresses by Dr. Driggs and Bishop Talbot. The Woman's Auxiliary of the Archdeaconry met also at Calvary House on Wednesday and made their corporate Communion at the High Celebration of the Archdeaconry, after which they met in Calvary House, the President, Mrs. Rogers-Israel, in the chair. At 2:30 P.M. the delegates were addressed by Dr. Driggs and the Bishop of the Diocese.

THE WINTER MEETING of the Archdeaconry of Williamsport gathered in Trinity Church, Williamsport (Rev. Dr. Foley, rector), on January 23d. The preacher at the opening Evensong was the Rev. N. T. Houser. On Tuesday the Rev. Geo. I. Brown gave an address. After the luncheon, the Literary exercises took place with the Rev. E. J. Haughton as exegete; essayist, the Rev. C. Morrison; critic, the Rev. J. C. Skottowe. In the evening at the missionary meeting, the speakers were Rev. Messrs. M. A. Shipley, Jr., Wm. E. Kunkel, and Bishop Talbot.

THE GENERAL MISSIONARY of the Diocese has been holding a fourteen days' parochial mission at Catasaugua (Rev. Geo. A. Green, rector), with excellent results. During the closing days of the mission, the Greek priest and some of the Protestant clergymen were present.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Bishop McLaren's Health Alarming—Return of the Bishop Coadjutor—City Notes—Gift for Trinity Church, Highland Park.

REPORTS as to Bishop McLaren's health are not encouraging. His disease has taken a serious turn and it is feared he may not be able to survive the attack. He is still in New York.

BISHOP ANDERSON returned to Chicago from his flying trip to England on January 23d. The Bishop has been benefitted by the change and looks the picture of health.

THE REV. RUSSELL J. WILBUR has been appointed priest in charge of the Cathedral, to succeed Father Haslam, and will enter upon his duties in the near future. Father Wilbur was born in Omaha in 1876 and received his early education in the local schools. His college education was received at Williams and at the Northwestern University. During his term at the Western Theological Seminary he spent some time in work at the University Settlement and this experience will be of value to him in his new field. Father Wilbur has been curate at St. Mark's, Evanston, the whole of his ministry and has been a valuable assistant to Dr. Little. He was ordained priest in St. Mark's Church about a year ago.

TWO IMPORTANT Church dinners were held in Chicago on the evenings of January 24th and 26th. The first, as mentioned last week, being under the auspices of the Church Club, was a missionary affair and the addresses on various phases of missionary work, were all most excellent and were listened to with a great deal of interest and profit. Judge Jesse Holdom, President of the club, presided, and the speakers were the Rev. Dr. Lloyd, the Rev. Dr. W. F. Peirce, and the Rev. Wm. White Wilson.

The other meeting, on the 26th, was a joint affair of the Men's Clubs of St. Paul's, Redeemer, and Christ parishes of Chicago, and in every way was a pronounced success. One hundred and seventy-five men sat down to an excellent dinner, served by Kinsley,

and enjoyed a well arranged programme of entertainment. Mr. Wm. B. Conkey, President of the Men's Club of the Church of the Redeemer, presided in a most graceful manner, and after the cigars had been lighted, introduced Bishop Anderson, who was given a rousing welcome on his return from England. The Bishop said he did not intend to say much about his trip or give out any impressions of the mother country, for he had not been there long enough to form accurate ones, but he did want to mention one thing which impressed him very much, and that was the great number of men in attendance upon the Church services in London. He found St. Paul's, the Abbey, St. Margaret's, The Temple Church, and St. Alban's, Holborn, filled with vast congregations of which fully half were men. At Westminster Abbey the Bishop could not get near enough to hear the sermon, and at St. Margaret's he could not even get in, and this on an ordinary Sunday, with nothing special to draw out an extraordinary attendance. He wished like conditions might obtain in Chicago. The Bishop made a telling speech on the purpose and possibilities of men's clubs.

Judge John Battin responded in a spirited manner to the toast, "Our Country," and Mr. C. E. Field of the Redeemer club made a tremendous hit with a speech abounding with good stories and full of zeal and fervor. Short and entertaining addresses were made by the respective rectors of the three parishes, the Rev. Herman Page, Rev. Simon Blinn Blunt, and Rev. Charles Herbert Young, and by Messrs. Eaton, Daniels, and Crosby. Mr. Carl Winkler sang some excellent songs and Mr. H. M. Cook rendered "Nearer, my God, to Thee" in the sign language. It was a most interesting, graceful, and impressive performance. It was proposed that such joint dinners be held at regular intervals, and certainly the great success of the first one warrants such a move.

ST. PAUL'S CHURCH, Kenwood, Chicago (Rev. Herman Page, rector), has been enriched by a very beautiful West window, in memory of Mrs. Sarah Laurence Bixby, wife of the rector emeritus. It is a Jesse window, executed in thirteenth century style by Mr. H. E. Goodhue of Cambridge, Mass. The window is very satisfying in color, the many figures necessitating an infinite number of small pieces of glass, so that the effect is kaleidoscopic and brilliant. It is doubtless the only window of its kind in Chicago, and it will bear comparison with any in this country. The inscription on a brass plate runs as follows:

TO THE GLORY OF GOD AND IN LOVING
MEMORY OF

SARAH LAWRENCE BIXBY

MAY 27, 1839—MAY 5, 1897.

THE WINDOW IN THE TOWER OF THIS
CHURCH IS AFFECTIONATELY GIVEN BY
MANY OF HER FRIENDS AND THOSE OF
HER HUSBAND, THE REV. CHARLES H.
BIXBY, BELOVED RECTOR OF THIS PARISH
FOR NEARLY TWENTY YEARS.

AMONG those murdered by Yaqui Indians in Mexico on January 20th, was John Kenneth Mackenzie, a son-in-law of the late Rev. Dr. Clinton Locke. Mr. Mackenzie had attained to foremost rank among mining engineers, and had left Chicago ten days earlier to inspect a gold mine thirty miles east of Torres. He was accompanied by Dr. Coy, also of Chicago, who discovered the mine some five years previously, and both men, with several others, were killed in an Indian uprising. Mr. Mackenzie married Miss Fanny Locke, and they have two children.

ONE OF THE guild rooms of Christ Church (Rev. Charles H. Young rector), has been transformed into a very Churchly chapel for daily services. The new altar, missal, and stand, credence, cross, and altar brasses, are all gifts from members of the parish. The Sunday School and the morning congregations have grown until they crowd the

church to its fullest capacity. With a view to enlarging the present church, or building a new one, the congregation is making a united effort to clear off the balance of the old debt which has been saddled upon the parish from the beginning.

SPECIAL SERVICES for the University students will be held on Friday evenings during Lent at the Church of the Redeemer, at which it is hoped that various visiting Bishops may be secured for the addresses.

FOUR BEAUTIFUL and especially designed articles of furniture, all of oak, have recently been placed in Trinity Church, Highland Park, in memory of Grace Elizabeth Gregory, who died in August last. They consist of a clergy stall and its fald stool, a Litany desk and a prayer desk for the sanctuary sedalia. These add greatly to the completeness of this beautiful interior.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Deaths—Diocesan Notes.

MR. J. HENRY MARTIN died recently, at his home at Hartford. Mr. Martin was a vestryman of St. Thomas' Church. He was in the 80th year of his age.

MRS. JENNETT CURTIS CLARK died at Meriden, on the Second Sunday after the Epiphany. She is survived by one son, the Rev. James W. Clark, rector of St. James' Church, Washington, D. C. Mrs. Clark was 91 years of age, and one of the oldest communicants of St. Andrew's parish.

A NEW ORGAN has been placed in the venerable St. Paul's, Woodbury (the Rev. L. Robert Sheffield, rector). It is known as the Cowles Memorial, having been given by the members of the family of that name. The parish at Woodbury is one of the oldest in the Diocese. It is, in fact, historic ground. It was here that in 1783, there took place the election of the first Bishop. The house is still standing and in use, which was then the home of the rector, the Rev. John Rutgers Marshall. It was secured to the church not many years ago, designed to be the home of some aged clergyman.

AT ST. PAUL'S, Waterville (the Rev. John A. Stansfield, minister in charge), the women of the parish society have succeeded in raising \$2,000 and interest, in payment for the lot purchased for a rectory. The rector is holding services at Buck's Hill. He is aided in the work by the senior warden, Mr. William A. Faber, who has been licensed by the Bishop as lay reader.

MR. EDWARD C. BUCK died at his home at Winsted on the Third Sunday after the Epiphany. He was for many years a faithful communicant of St. James' Church and a zealous officer of the parish. He rendered prolonged service as choirmaster. He was the father of the Rev. Frederic Earl Buck, rector of Christ Church, Providence, R. I. His age was 60 years. R. I. P.

THE ANNOUNCEMENT is made that Mrs. Lucy Boardman of New Haven, who has made many generous gifts to the church, has offered Christ Church, West Haven, the sum of \$25,000 on the condition that a like sum be raised by the parish. This is for a new church building. The present edifice is the oldest church in the Diocese, having been erected in 1739. The rector is the Rev. Arthur J. Gammack. In a letter from the Bishop of Newark, a former rector, the hope was expressed that the "mother parish of Central Connecticut might have a noble and dignified edifice in which to worship."

CUBA.

ALBION W. KNIGHT, Miss. Bp.

Arrival of the Bishop and Clergy—Appointments.

DURING THE LAST two or three weeks, with favoring winds and under sunny skies,

the Gulf steamers, one by one, have been bringing the new Bishop of Cuba, and many of his clergy to this beautiful island of the southern seas. Early on the morning of January 5th, Bishop Knight and his family arrived in Havana. They were met at the landing stage by a committee of clergy and laity, and were conveyed in a handsome coach to Hotel Florida, where coffee was served.

A little later in the day, another steamer from Mobile, brought the Rev. W. W. Steel and his family. Mr. Steel has been appointed to the position of Archdeacon of Havana, with supervision of the provinces of Havana, Pinar del Rio, and the Isle of Pines.

Monday's steamer, January 16th, brought the Rev. C. M. Sturges and his family from St. Augustine, Florida, who will live in Sagua le Grande, and take charge of the work in the coast towns in the eastern part of the Island. And Tuesday, January 17th, the Rev. C. B. Colmore and his family arrived from Pulaski, Tennessee. Mr. Colmore will be in charge of Holy Trinity chapel, Havana.

On the feast of the Epiphany, the Bishop had his first service in Cuba, a celebration, at the chapel of the Holy Trinity, on the Prado. On the evening of the same day he attended a service held in Calvary chapel, Jesus del Monte, by Mr. Morris, assisted by Mr. Pena, the lay reader. The service was in Spanish. The Bishop and Mr. Steel made short addresses, which were translated by Mr. Moreno. The benediction was pronounced in Spanish by the Bishop.

Holy Trinity Chapel, on the Prado, is at present for English-speaking people alone, that is, the services now are in English alone. The room which has been fitted up as a chapel is already too small for the congregation, and it is imperatively necessary that a new church shall be erected as soon as possible.

The work at Jesus del Monte is at present almost exclusively one amongst children, although there are a few adults in this neighborhood who are communicants. There is a large house in which the school is held and where the services are conducted, and where the teachers of the day school will live together with the missionary and his family. This work has been in charge of the lay reader, Mr. Peña, the brother of the Rev. Mr. Peña, who was formerly the missionary in charge, but who has been for some time hopelessly sick at an asylum near here. The Rev. Mr. Moreno of Bolendron has also been holding occasional services here.

This work will be placed at once in charge of Mr. Frazier, who has just renounced the Congregational ministry and applied for orders in the Church. During his preparation for examination he will live with his family in the house, and hold lay services in the chapel and elsewhere, as he may be sent under the direction of the Archdeacon, who will also provide the celebrations. The work of the lay reader, Mr. Peña, is also to be continued, and he will be sent to various places, according to the needs of the work. The services at Jesus del Monte are entirely in Spanish and are remarkably hearty and reverential in their character. Mr. Frazier speaks Spanish as well as English, and he will be invaluable in the work. There is an average attendance of 40 or 45 children, and about 14 adults at the services.

On Saturday afternoon, January 7th, a reception was given to the Bishop and Mrs. Knight, and the clergy and their families, by the ladies of the Guild of the Holy Trinity, at the residence of Mrs. Harris, in the Vedado.

As soon as the Bishop and his family are settled in their home in the Vedado, he will begin a visitation of the eastern part of the Island. About the same time, the Archdeacon will make a visitation of the provinces in his charge.

Applications for services have already been received from a number of places where we have yet had none, and we are hearing every

day of families of Church people in the various parts of the Island. Had we the means, we could use several more men to great advantage.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Daily Services at Columbus—Legacies—Death of the Rev. S. Kerr.

TRINITY CHURCH, Columbus, is showing marked development under its present rector, the Rev. John L. Scully. The rented pew system has been abolished and the church is kept open all day. Daily services are held. The Sunday School has been reorganized, and on one Sunday in each month papers are read on the general work of the Church in the home and foreign fields. The choir is in charge of Mr. H. N. Clare, late of Downrich Abbey, England, and the Sunday services are approaching full Cathedral standard. The attendance has been largely increased. A rectory society has been formed and expects to build a rectory in the near future. The parish has recently received gifts of a brass alms basin, a pair of seven-branched candlesticks, and the necessary receptacles for keeping all altar hangings. One of the daily papers has this to say:

"During his ministry in Columbus, the Rev. Mr. Scully has made a deep impression, not only among his own congregation, but upon the people of the city generally."

UNDER THE WILL of the late Mrs. J. H. M. Clinch, the property has been divided and the sum of \$39,214.52 has been given to each of the following Church organizations in the Diocese of Georgia: Diocesan Missions, Aged and Infirm Clergy Fund, the Episcopal Orphan's home of Savannah, and St. Paul's Church, Savannah.

ONE of the most respected and faithful colored clergy of the Diocese of Georgia, the Rev. Shadrach Kerr, priest of the chapel of the Good Shepherd, Thomasville, entered into rest a few days since. He was ordained deacon and priest in 1881 by Bishop Holly. He had previously done missionary work for many years in the West Indies and Haiti. From 1884 to 1890 he was rector of the Panama Railroad church and Archdeacon of the Isthmus, and from 1890 until 1902, rector of St. Peter's, Key West, Fla. He was the author of *A Sketch of My Days*, and a *History of the Church of England in the Bahamas*.

HARRISBURG.

Rector Elect at Harrisburg.

THE PARISH of St. Stephen's, Harrisburg, has called as rector the Rev. R. A. Sawyer, in succession to the Rev. E. F. Smith. Mr. Sawyer is now rector of Trinity Church, Carbondale. He studied for the ministry at Union Theological Seminary, New York City, being ordained to the diaconate in 1894 by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware; a year later he was ordained to the priesthood by the same prelate.

From 1895 to 1898, the Rev. Mr. Sawyer was rector of St. Thomas' Church, Newark, Del., and at that time went to Trinity, Carbondale. He is married and has two children.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Return of the Bishop—Sunday School Commission.

BISHOP FRANCIS has returned to his Diocese after a few weeks spent abroad.

THE SUNDAY SCHOOL COMMISSION of the Diocese have issued a little pamphlet of valuable notes concerning a graded course of Sunday School instruction. No text books are suggested, but general topics are outlined,

together with a list of reference books that will be useful in teaching the subjects.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

A Pilgrimage to Detroit.

SEVERAL of the clergy and a number of the laity, including a few ladies, went to Detroit to attend the consecration of Dr. Woodcock. They have returned to Kentucky, enthusiastic in praise of their new Bishop, whose coming is eagerly awaited by his Diocese. Bishop Woodcock will enter upon his work in Kentucky the first of February, and will give his first Sunday, February 5th, the Fifth Sunday after the Epiphany, to the Cathedral. The public reception to be tendered the Bishop by the members of the Woman's Auxiliary will be at the Galt House, Tuesday, February 7th.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Rev. F. A. MacMillen Afflicted.

THE REV. F. A. MACMILLEN, rector of Trinity Church, Covington, has been called away for a time by the death of his mother in Prince Edward Island, Canada. The Island is almost inaccessible in the winter owing to the pans of ice drifting into the Northumberland Straits from the open Gulf of St. Lawrence; and partly, but not entirely, blocking it up. Hence both boats and sleds have to be used, and the journey is very dangerous.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes—Anniversary of St. Paul's Church, Brooklyn—Preparing for Church Congress.

AT A RECEPTION tendered the incoming rector of the Church of the Ascension, Greenpoint (the Rev. Walter E. Bentley), Bishop Burgess made a felicitous speech of welcome, and on behalf of the vestry, presented to the rector a private Communion Service of solid silver. Canon Bryan of the Garden City Cathedral congratulated the parish on getting Mr. Bentley for a rector. Addresses were delivered also by a number of others, including the Rev. Canon McLarny of Clonfert Cathedral, Galway, Ireland, who is trav-

elling in this country. In his own address, Mr. Bentley, who was the organizer of the Actors' Church Alliance, said he was planning for certain dramatic performances in connection with the parish, but in no instance would such performances or other money-raising devices be used for the maintenance of the spiritual work of the parish or for the payment of the rector's salary.

ST. PAUL'S CHURCH, Brooklyn, celebrated on St. Paul's day the 55th anniversary of its organization. The parish was organized in 1855, and has had seven rectors, the present rector being the Rev. Warner E. L. Ward. The present building, at Clinton and Carroll Streets, was erected in 1869, and will seat about one thousand. There is also a parish house and a small chapel. St. Paul's is a very active church, with a number of flourishing guilds and other organizations. Services are held every day in the year. There is a daily celebration of the Holy Communion at seven, and the Litany is said Wednesday and Friday evenings at eight. On Sundays there are celebrations at eight and eleven in the morning, and choral evensong at seven forty-five.

THE GENERAL COMMITTEE of the Diocese of Long Island, which has in hand the ar-

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REV. R. A. SAWYER.

rangements for the Church Congress, to meet in Brooklyn in May, met at the Diocesan House last week for the purpose of naming the sub-committees for the work. Bishop Burgess presided. Four committees were named. The Rev. Dr. J. Clarence Jones was made chairman of the committee of Arrangements; the Rev. Dr. C. J. F. Wrigley, chairman of the Hospitality committee; the Rev. Dr. James H. Darlington, chairman of the Press committee; and Mr. Henry E. Pierrepont, chairman of the Finance committee.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Annual Dinner of the Church Club—St. Vincent's Guild of Acolytes—Various Notes.

MEMBERS of the Episcopalian Club heard much about the humanity of Japan at their annual dinner, held at the Hotel Brunswick on the evening of Monday, January 23d. There were three special guests, one a native of the Mikado's land; a missionary who has lived there for 25 years; and an American who has visited that country; and each gave his impressions of that Oriental nation, its people, and its customs. President Marcus Morton, whose term of office was about expiring, presided and introduced in turn E. B. Haskell, a well-known Boston newspaper proprietor; the Rev. A. D. Gring, now residing in Cambridge; and Bunkio Matsuki.

There was a large attendance; and at the business meeting these officers for the ensuing year were elected: President, John L. Wakefield of St. Paul's Church, Dedham; Vice-Presidents, William T. R. Marvin of Church of the Messiah, Boston, and T. Dennie Thompson of Christ Church, Andover; Secretary, Huntington Saville of Christ Church, Cambridge; Treasurer, Henry M. Upham of the Church of the Messiah, Boston; Executive Committee, John H. Storer, Chairman, of Christ Church, Waltham; Frederick H. Warner of St. Mary's Church, Dorchester; Frederick D. Ely of St. Paul's Church, Dedham; J. Adams Brown of Emmanuel Church, West Roxbury; F. Stanhope Hill of Christ Church, Cambridge; Henry C. Stetson of St. John's Church, Cambridge; Charles E. Deland of St. Stephen's Church, Boston, and Samuel W. Andrew of St. John's Church, Jamaica Plain.

THE ANNUAL SERVICE of St. Vincent's Guild of Acolytes was held at the Church of the Advent, Sunday afternoon, January 22nd. The Rev. Father William Brewster Stoskopf, chaplain of the Guild, officiated, and the sermon was preached by the Rev. Father Wood, who at present is in charge of All Saints' Church, Ashmont, during the absence of the Rev. Charles T. Whittemore, the rector.

OWING TO THE severe storm on Wednesday, January 25th, the annual meeting of Welcome House, which is one of the philanthropies carried on by St. Stephen's Church, was postponed to Tuesday, January 31st, when it will be held in St. Stephen's parish house in Decatur Street.

AT THE ANNUAL meeting of the Boston chapter of the Actors' Church Alliance, held in the parish rooms of St. Paul's Church on the afternoon of January 23d, the Rev. Dr. van Allen of the Advent was re-elected President, while on the council are the Rev. Thatcher R. Kimball of St. Stephen's, the Rev. Edward Tillotson of St. Paul's, and Mrs. D. D. Addison, wife of the popular rector of All Saints', Brookline.

THE PARISHIONERS of St. Ann's Church, Dorchester, tendered their new rector, the Rev. Brian C. Roberts, a reception on the evening of Jan. 23d, which was largely attended.

APPROPOS of the possibility of St. Paul's Church being taken for the pro-Cathedral, of the Diocese, it now is rumored that a merging of St. Paul's parish with that of the Church of the Messiah in the Back Bay is not an

impossible move in the future. Amalgamation of parishes is most desirable in some cases, witness St. Luke's-Epiphany in Philadelphia; and why not St. Paul's-Messiah here? or, better, a Messiah-St. Paul's!

THE REV. DR. VAN ALLEN went down to Glastonbury, Conn., on January 26, to preach at the consecration of St. James' Church, in that town.

ST. ANDREW'S parish at Wellesley (the Rev. George Nattress, rector) has lately grown to such proportions that arrangements are now on foot for the erection of a church building; and a special committee, of which Mr. G. G. S. Perkins is chairman and Postmaster R. Kinsman Sawyer is secretary and treasurer, has been appointed to take the matter actively in hand. The parish now has nearly one hundred and fifty communicants. It owns a fine piece of property in Grove Street, on which is the present edifice, which was originally built so that eventually it would be the chapel of the newer structure. On the land also is a substantial and artistic rectory. The Rev. Mr. Nattress, who assumed charge of the parish some four years ago on leaving the curacy of Emmanuel Church, Boston, has built up the parish surprisingly.

DEAN GEORGE HODGES of the Episcopal Theological School, went to Pittsburgh, Pa., lately and addressed the local chapter of the Brotherhood of St. Andrew. In the course of his remarks he applauded the work of the Subway Tavern in New York City, and said it had accomplished more for temperance than all the orators had done in a long time. Dean Hodges formerly was rector of Calvary Church, Pittsburgh.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Dr. Powers' 25th Anniversary.

THE REV. W. DUDLEY POWERS, D.D., rector of St. Paul's Church, Flint, has just celebrated the twenty-fifth anniversary of his ordination. The members of his congregation presented him with a purse containing \$110.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Gift to Nashotah—City Notes.

IT IS REPORTED that Nashotah will ultimately receive a bequest of \$1,000 from the

estate of the late ex-warden, the Rev. George G. Carter, D.D., who died recently in Albany, N. Y.

A VESTED CHOIR is under training for St. Thomas' Church, Milwaukee.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Meeting of Men's Clubs—Woman's Auxiliary—Personal.

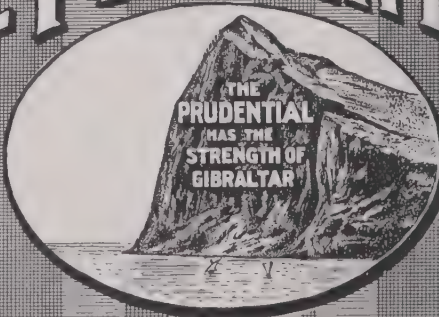
THE MEN'S CLUB of Holy Trinity parish, Minneapolis, held its Epiphanytide meeting. A large number of the men of the parish were present. The main object of the club is to promote the spirit of companionship amongst the men of the parish. A very interesting address was delivered by the Rev. F. L. Palmer of Stillwater, on "A Traveller's Impressions of France and Italy."

THE MEN'S CLUB of the Pro-Cathedral parish held its annual dinner on the festival of the Conversion of St. Paul. Interesting speeches were made by Dr. Stone and Mr. Passmore, the vicars of the Bishop. The day was the sixth anniversary of the consecration of the diocesan, and many kind references were made to the event and what it had meant to Minnesota.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the Diocese of Minnesota was held in St. Peter's Church, St. Paul (Rev. C. H. Shutt, rector). Prayers were said by the rector, who then extended words of welcome to the Auxiliary, and called on the Bishop of the Diocese, who spoke of the good work done by the Auxiliary and with gratification of the fact that Minnesota each year was rising nearer to the measure of her apportionment for General Missions. The Bishop urged even more generous gifts for the reasons: first, our duty; second, the Church has something to present which is lacking in denominational Christianity; third, on account of the great success of the work. Then followed the address of Bishop Rowe, who gave a graphic account of Alaska, her missions and hospital stations. The address was characteristic of the man and seemed entirely oblivious of the fact of his own hard, heroic work.

BISHOP ROWE spent Saturday in Fari-bault, visiting the different Church institutions there.

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THE REV. E. W. DANIELS has resigned the rectorship of St. Philip's (colored) Church in St. Paul and has accepted work in New York. Mr. Daniels has done good and faithful work in the parish. St. Philip's has had many priests during its short life, and what is needed more than anything else is a man who will stay by the work at least ten years, and at least for that length of time refuse all alluring calls from the East.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
The Bishop's Birthday—Woman's Auxiliary—
B. S. A.—Personal.

THE BISHOP'S BIRTHDAY was celebrated on January 27th by a most delightful gathering of representative Churchmen from all parts of the city, lay and clerical, under the auspices of the Church Club. The entertainment, in the form of a dinner, was given in the guild rooms of St. James' Memorial Church. About 125 men were present, Mr. Jas. A. Waterworth presiding. The Bishop gave a most interesting sketch of the work of the Church in his day and generation. Mr. F. J. McMaster spoke on "What Is the Church Doing in St. Louis and in Missouri?" Other speakers were Rev. Wm. Cochran, city missionary, Rev. L. F. Potter, Rev. B. T. Kemerer, Mr. H. L. Chase, and Rev. E. Duckworth. On the same day, at the Episcopal Orphans' Home, the Bishop was the guest of honor. For the first time in several years, the doors of this Home were thrown open, when several hundred guests inspected the institution and were entertained with songs and recitations from the children. One of the most pleasing features of the evening was the presentation to the Bishop of a large palm and cake decorated with sweet peas. This Orphans' Home is one of the Church institutions most wisely managed and doing greatest good. There are 80 children in the Home, and the Board of Managers are making efforts to create a fund for a day nursery in connection with the institution.

THE MISSOURI BRANCH of the Woman's Auxiliary held its quarterly meeting at the Schuyler Memorial House on January 24th. In spite of the severity of the cold, a large number of women, not only from the city churches, but the suburbs also, was in attendance. The Dean presided at the opening service in the church, when the Holy Communion was administered. After the business meeting, Miss Julia C. Emery, General Secretary of the Auxiliary, was introduced and held the undivided attention as she plead earnestly for the work. Pledges were taken for various objects, among them the promise from the children of the Sunday Schools for money in the sum of about \$75 to buy a dog for Bishop Rowe's Alaskan sledge. The report for the past year, as read by the treasurer, Mrs. T. Ewing White, showed \$933.27 for missions. Miss Emery appealed for larger contributions this year to the national headquarters, New York. In St. Peter's Church, the same afternoon, Miss Emery organized the first Junior Auxiliary that St. Louis has had. A Babies' branch has also been started, with Mrs. Anna S. Donegny of the Ascension parish at its head.

THE BROTHERHOOD OF ST. ANDREW had addresses at the last meeting from Mr. Carleton, General Secretary, and Mr. Shelby of Denver, the Travelling Secretary.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Gift for Westfield—Roman Pervert Returns—
Notes.

THE PARISH of St. Paul's, Westfield (the Rev. W. O. Jarvis, rector), has received a generous gift from Alfred Mills, Esq., of Newark, in the form of a piece of land 140 feet square, adjoining the present church property. This will make the site of St.

Paul's one of the best in the town, with ample room for the erection of a parish house and rectory. Steps have already been taken towards building the parish house, and a considerable sum has been raised in money and pledges, so that the work is likely to begin soon. It is proposed also to remove the mortgage indebtedness on the church, and a first payment for that purpose, of \$500, has been made by the Woman's Guild.

NOT MANY MONTHS ago the Rev. H. E. Gilchrist, the rector of St. Luke's, Roselle, was heralded in the newspapers as a convert to the Roman Catholic Church. He renounced even his baptism, submitting again to all the rites of the Church. But a very brief tarrying in his new home has convinced him that he made a grave mistake, and he has now drawn out. The parish was very naturally disturbed by the defection of its rector, but not one followed him, and the newspapers that heralded his going have been silent as the grave about his new departure! The Rev. Clarence Sylvester Wood has been called to the vacant rectorship, and on the Second Sunday after the Epiphany he was instituted by the Bishop of the Diocese, who also preached on the occasion. The welcome to the new rector was most cordial, and he finds a united and prosperous parish in Roselle.

WEDNESDAY, January 18th, was a memorable day in St. Paul's, Camden. A Sunday School Institute was held afternoon and evening, composed of clergy and Sunday School teachers in the Convocation of Burlington. The large church was crowded. The papers read and the addresses made, amply repaid all who came. Two or three of the very best papers were by young women, and Mrs. Loman, who has charge of the Infant department in the Church of Our Saviour, Philadelphia, charmed everybody by her wonderful story of work among the little ones. A bountiful tea was provided by the ladies of St. Paul's for everybody, and the great hall of the parish house was twice filled. In the evening, addresses were made by Dean Perkins of the Convocation of Burlington, the Rev. R. Bowden Shepherd of Riverton, the Rev. Wm. C. Emhardt of Gloucester, the Rev. Robert W. Forsyth, rector of St. Paul's, and the Bishop of the Diocese, who presided both afternoon and evening. The interests of the Sunday School were surely advanced by this conference of workers.

ON THE EVENING of January 11th a stirring missionary meeting was held in St. Michael's Church, Trenton (the Rev. Wm. Strother Jones, D.D., rector), all the parishes of the city meeting in the service. The Rev. James H. Darlington, D.D., of Brooklyn, with rare eloquence and fervor pleaded for the missions in Brazil and Cuba; and the Rev. Gouverneur F. Mosher of the China mission, greatly interested the large congregation in his work in that old land of "Shinar." Mr. Mosher has been in this country a year, on his vacation, but he has labored incessantly instead of seeking rest. And the Church owes him for the new interest created more than money can pay. He is now on his way back to China, full of hope and courage, with a burning zeal for the work before him.

ST. ANDREW'S, Bridgeton, has been for a good while joined with Christ Church, Millville, under the pastoral care of the Rev. J. Clarke Robbins. They are nine miles apart, connected by trolley, but the divided interest was too much for any one man—and not enough to please and satisfy either place. The Rev. Mr. Robbins has therefore resigned Millville and has been unanimously called as rector of Bridgeton. Dean Perkins, being a near neighbor of Millville, being the rector of Trinity Church, Vineland, will care for Millville till some permanent arrangement is perfected.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 29, 1904. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
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ST. THOMAS' CHURCH, Glassboro, one of the oldest parishes in the Diocese, became weakened by deaths and removals. During the life-time of the late Thomas Whitney, the church lacked for nothing; salaries were promptly paid, there were no deficits, and no outstanding bills. But his generous hand was the only endowment the church had. Others had not been taught to give as he gave, and when he was taken, there was for a time a lull, and a falling away in financial strength. The church was kept open by supplies and lay readers; but a new day has dawned in the ancient parish. The Rev. Charles B. Dubell has entered on his duties as rector, and during his brief ministry there are manifestations of new life, and renewed interest which are very cheering to the pastor and people.

GARWOOD is a thriving manufacturing town on The Central Railroad of New Jersey, where the Associate Mission began work some months ago, in a little schoolhouse, kindly loaned by the trustees. The Rev. Wm. R. Mulford, missionary at All Saints', Scotch Plains, holds an afternoon service every Sunday, with an excellent attendance. On the first visit of the Bishop, plans and prospects for a modest little chapel were discussed, and, with the help of some in the neighboring parishes, they hope, before very long, to have a place of worship they can call their own. The place is growing and the field is promising, if only it can be nursed and strengthened for a time.

ST. JAMES' CHURCH, Wilbur, which is under the care of the Associate Mission and served by the Rev. Samuel Norris Craven, was begun some years ago as a feeble mission, in what was then a suburb of the city of Trenton. It has now grown in numbers and financial ability, till there are hopes and prospects of an independent parish in the no distant future. The city is growing rapidly in the direction of St. James', and the wisdom of occupying the ground early is being abundantly demonstrated.

THE PLAINFIELD CLERICUS, at its meeting on January 24th, with the Rev. A. S. Phelps of St. Paul's Church, Bound Brook, discussed as the topic of the day, "Lights and Shadows of the Apportionment Plan."

THE RECTOR of Christ Church, Elizabeth, the Rev. H. H. Oberly, D.D., with frequent services and a large parish, has often found the preparation of a Confirmation class once a year, not an easy task, so he determined to try an experiment, and ask for a visitation of the Bishop only every other year. No Confirmation was reported from Christ Church in the last Convention Journal, but there was the ingathering of a splendid harvest on the evening of the Second Sunday after Epiphany, when 52 persons were presented. Under the new plan the Confirmation candidates have a larger and more thorough preparation and instruction, and it is expected that they will therefore prove the more loyal to their vows. The Bishop, in his visitation, commended the plan, and said that with very frequent Confirmation and hurried preparation, "unripe fruit" was gathered for the Church's harvest.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Gift at Conneaut.

THE PLEASANT information was conveyed to the congregation of St. Paul's Church, Conneaut, at a recent gathering, that Bishop Leonard had presented the church with \$1,000 to be applied on the debt of the parish.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Rp.

Church Consecrated at Seattle - B. S. A. Meeting in Seattle—Personal.

JANUARY 22nd, 1905, was a red-letter day in the history of Trinity parish, Seattle.

Founded in 1875, burned out in 1889 and again in January 1902, the parish has known some vicissitudes, but they have all in the long run worked together for good. The new church which rose up from the ruins of the one destroyed in 1902, has been used for public worship for two years, but the consecration, for several reasons, was deferred till the third anniversary of the fire.

It was a very beautiful and impressive service and will doubtless leave its mark upon the parish permanently. Bishop Keator was the consecrator, and was met at the doors of the church by the choir, vestry, and clergy. The people's warden presented the Bishop with the key, after which the prescribed service proceeded, the instrument of donation being read by Mr. John Goodfellow, clerk, and the sentence of consecration by Mr. Chas. Shepard, chancellor. The Bishop was the preacher and gave a very eloquent and able sermon from the text: Isaiah lx. 18, "Thou shalt call thy walls salvation and thy gates praise."

Just before the offertory, the various benedictions of the memorials in the church were said by the Bishop, who was accompanied in the procession by the choir and clergy. The verses of Hymn 484, "We love the place of God," were sung in their appropriate order at the font, pulpit, lectern, and altar. The offerings, which during the day amounted to over \$350, were devoted to Diocesan and General Missions.

In the evening a full choral Thanksgiving Service with solemn *Te Deum* was rendered, and the Bishop was again the preacher. A pleasant feature of the day's services was the presence of several of the clergy from Tacoma and from the sister parishes of Seattle. A general reception was tendered by the St. Mary's Guild of Trinity parish on Monday evening to the Bishop, clergy, parishioners, and friends. A very large number were present and very hearty good wishes were expressed for the future prosperity of the parish.

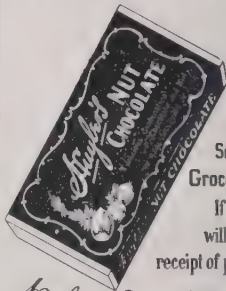
THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew met in Trinity parish, Seattle, in the rector's study, on January 19th. About 30 Brotherhood men were present. After a short devotional service, conducted by the Bishop of Olympia, addresses were made by the Bishop on the "Relation of the Brotherhood to the Missionary District"; by Mr. G. Ward Kemp, a member of the General Council, on "Some Reminiscences of the Philadelphia Convention"; and Messrs. Lloyd and Gowen, chiefly about the recent Brotherhood Convention. Mr. Kemp had previously met and conferred with the vicar of St. Luke's and eight members of the chapter in Tacoma. The Local Assembly is composed of representatives from the chapters in Everett, Tacoma, and Seattle, and since its recent organization, is giving a distinct impulse to Brotherhood activities in the Jurisdiction.

THE REV. ARTHUR E. BERNAYS who, under the direction of the Rev. C. Cumming-Bruce of Portland, organized the work among seamen on Puget Sound, with its centre in Tacoma, goes to San Francisco to be the curate of Grace Church and the assistant of the Rev. T. H. Wingfield-Digby of the Church Missions to Seamen there. The Institute which Mr. Bernays established is located in the commodious parish house of St. Luke's Church, where concerts and other social entertainments are given weekly for the seamen in port who are frequenting the Institute in steadily increasing numbers. The chaplain visits periodically the ships in port at Seattle, Blakely, Gamble, Townsend, and other places, holding services on shipboard and making known the work of the mission and the accommodations and welcome to be found at the various Institutes in all parts of the world. Mr. Bernays has done his work very wisely on Puget Sound and has

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been winning the sympathy of parish and community to this most necessary field of missionary enterprise. About eighty seamen ate their Christmas dinner at the Tacoma institute, seamen whose homes were in many different lands, and at a Christmas tree and service, one hundred and twenty-five gifts were distributed to the sailors; and their appreciation for the kindness shown them was marked.

THE BISHOP and the Archdeacon have begun their visits to parishes and missions for the purpose of securing pledges for the missionary apportionment. Last year the amount raised within the Jurisdiction was \$2,500, by far the largest sum ever obtained for like purpose within the field. Of this sum the Woman's Auxiliary contributed \$314.50. During the year new churches have been built at Blaine, Port Angeles, a rectory at Centralia and a parish house at Chehalis.

OREGON.

B. W. MORRIS, D.D., Bishop.

Bishop Morris to Ask for Coadjutor—Filling Vacant Places—Parochial Notes

THE BISHOP, who is now in his 86th year, has decided to ask for a Coadjutor at the next meeting of the diocesan convention, which will be called to meet in Portland next June. The Bishop has been growing weaker for the last few months, and is now ready to lay aside the heavy work of the Diocese.

THE VACANCY of over eighteen months at Grant's Pass has been filled. This leaves only three vacancies to be filled. In all, seven clergymen have been added to the list since last June. It is the desire of the Bishop to have all the places filled with clergy by the time of the next convention. The District Missionary (Rev. H. D. Chambers) is engaged in visiting the vacant places as often as possible, and making it possible to get men into the fields.

ST. MARK'S CHURCH, Portland (Rev. J. E. H. Simpson, rector), is contemplating the building of a rectory on the church grounds. The rector has taken over the Chinese mission into his sole care, and has made himself responsible for its welfare. This work was under the direction of the diocesan Board of Missions before. The work is being done as far as practical by the members of the Brotherhood of St. Andrew of St. Mark's Church.

THE BUILDING of new Trinity Church, Portland, progresses. The workmen are engaged on the interior. A new pipe organ has been ordered, costing \$10,000, of the Kimball Organ Co. The heating and ventilating plant is being installed.

THE PARISH of the Church of the Redeemer, Pendleton (Rev. H. D. Jones, rector), has started a fund for a new rectory.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

The Galilee Mission - B. S. A. Conference—Improvement of Emmanuel Church, Kensington

IN THE MOST depraved English-speaking section of the city of Philadelphia in the year 1897 was begun, in a small way, a mission for men who through sin or shiftlessness were without home or any uplifting influence. The Rev. James S. Stone, then of Grace Church, Philadelphia, and the Rev. L. N. Caley, the rector of the Church of the Nativity, Philadelphia, after many consultations determined to begin such a rescue home and an hired house on North Ninth Street was occupied until the present time. This project was assumed by the Northeast Convocation, of which the successor of Dr. Stone, at Grace Church, Philadelphia, the Rev. H. Richard Harris, D.D., is Dean. It was named the Galilee Mission and this name was selected because that portion of certain Catholics in England called "Galilee" was devoted to the penitents and the catechumens and this exactly accorded with the intention of those who founded the mission—not only that the needs of the body be studied but the needs of the soul assisted.

In 1903 the sum of \$18,000 had been raised in order to provide a proper building for the various needs of such a mission, and, together with financial aid from the \$100,000 fund which has been raised to assist in furthering diocesan missions since the consecration of the Right Rev. Alexander Mackay-Smith, D.D., a splendid lot was secured immediately opposite the police station in Philadelphia, which has the most calls made upon it and hence has been called "The Tenderloin of Philadelphia." Here a remarkably imposing building of brick has been reared which was practically finished and opened on Friday, January 27th.

At 3 P. M. the opening service was held. On the platform in the assembly room was the Bishop Coadjutor of the Diocese, together with many of the priests of the Diocese, each one wearing a white stole (an unusual unanimity of usage which is worthy of comment). The master of ceremonies was the Rev. L. N. Caley, rector of the Church of the Nativity and Secretary since its inception of the Galilee Mission. The Rev. Edgar Cope, said the opening collects. The Rev. Dr. Harris read the lesson (Isaiah lv.), which happened to be the first lesson for the evening of St. Andrew's day. The Bishop-Coadjutor made the first address pointing out the dangers of such work and congratulating the clergymen and laymen who had brought the mission up to its present status. The Rev. L. N. Caley told of the earlier history of the mission, and the Rev. N. S. Thomas, of the Church of the Holy Apostles, spoke on what the mission stands for.

After the opening service those present were invited to view the building. It is four stories in height with a basement. Every possible convenience for cleanliness has been provided. At present there are eighty beds which can be occupied, and as many more can be placed in the fourth story. Most of these beds have been given by individuals at a cost of ten dollars each. A beautiful window of stained glass has been presented by Mr. E. T. Stotesbury, which was of no further use in his home, and has been placed in the reading room. It is a thing of exceeding beauty. A laundry apparatus and a drinking fountain for the outside have been presented by Miss Baird; a filter for use in the building has been given by Dr. Woodward. Several rooms have been beautifully furnished by the Women's Auxiliary, a member of

which has presented a fine reed organ for use in the chapel, and the Bishop White Prayer Book Society have supplied Prayer Books and Hymnals.

There is still a mortgage of \$10,000 on the building and about \$2,000 more will be needed to furnish and complete the appointments.

THE CHAPEL of St. Simeon's Church (the Rev. Edgar Cope, rector), has been furnished with a floor-covering costing \$200.

A CONFERENCE of the Brotherhood of St. Andrew was held in St. Alban's Church, Roxboro (the Rev. C. S. Lyons, rector), on Monday, January 23d. About forty attended. Another conference was held of the Norristown Section at St. Peter's Church, Phoenixville (the Rev. W. H. Burbank, rector), on Thursday afternoon, January 26th. A conference of the West Philadelphia Section will be held in St. Andrew's Church (the Rev. Arthur Warner, rector), on Wednesday evening, February 8th. Topic: "The Forward Movement. What it is and how can it be advanced?"

DURING THE YEAR 1904 the whole fabric of Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector), has been improved. In order that the people might not forget who presented the church with the many beautiful ecclesiastical furnishings installed during the recent improvements, and to guard against same, the rector has placed under the floor just in front of the sanctuary, a complete record. The Northeast Convocation met in this parish on January 24th. To begin a parish in the district of Kensington was one of Bishop White's last official acts. It appears from an old document that the first parish in this district was called the Church of the Holy Trinity in 1835. This effort failed, but in 1837 a new mission was called Emmanuel Church, which, under its present priest, has renewed its life.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A. Meeting—50th Anniversary of Calvary Parish—Service of Benediction—Bishop's 23rd Anniversary Church Consecrated.

THE JANUARY MEETING of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place on Saturday evening, January 21st, in St. Peter's Church, Pittsburgh. The chaplain, the Rev. E. H. Young, presided, and the principal address of the evening was on "The Sins of the Saints," by the Rev. Dr. Hodges, of Cambridge, Massachusetts. Other addresses were by the Bishop of the Diocese and the rector of the parish, the Rev. Dr. Ward.

CALVARY PARISH, Pittsburgh, celebrated with much eclat on Sunday, Monday, and Tuesday, January 22nd, 23d, and 24th, the fiftieth anniversary of its organization. On Sunday morning, the Rev. Dr. Hodges, a former rector, preached to an immense congregation, having for his topic, "The Idea of

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God." In the afternoon the cantata, "The Vision of St. John the Divine," was sung; and in the evening the Rev. Dr. McIlvaine, rector, delivered an historical discourse. The offerings morning and evening were given to diocesan missions, and aggregated more than \$400. On Monday evening, anniversary services were again held in the church, with addresses from former rectors, the Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio; the Rev. Dr. Hodges, of Cambridge Divinity School; and the Rev. Dr. Maxon, of Detroit. Other speakers were Bishop Whitehead, the Rev. Dr. McIlvaine, the Rev. D. L. Ferris, the Rev. Dr. Laurens McLure, of Oakmont, formerly assistant at Calvary; the Rev. J. R. Wightman, who for a considerable time was in charge of the parish during the interim between rectorships; and the Rev. Drs. Arundel and Grange, of Trinity and Ascension Churches, respectively.

On Tuesday a reception was tendered the Bishop and Mrs. Whitehead, the Rev. Dr. Maxon, the Rev. Dr. and Mrs. McIlvaine, and the Rev. and Mrs. D. L. Ferris, in the parish house, which was largely attended by the parishioners and their friends.

We cull from the address of the Rev. Dr. McIlvaine a few items of general interest. On January 1st, 1855, a number of residents of what is now called East Liberty secured an abandoned Lutheran church in that locality, known as "The Little Old Church Behind the Mill," at a monthly rental of \$17.50. In 1859 the site of the present church, Penn Avenue and Station Street, was purchased for \$600 and a yearly rental of \$60. This property has been sold within a few weeks for the sum of \$85,000, with permission to make use of the buildings upon it until April 1906, when it is confidently expected the new church on Shady Avenue and Walnut Street will be ready for occupancy. In the autumn of 1855 a Charter was obtained by the members of the congregation, and the Rev. William H. Paddock was called to be the first rector at an annual salary of \$300. On April 1st, 1858, upon the resignation of the Rev. Mr. Paddock, a call was extended to the Rev. H. C. Potter, then at Greensburg, now Bishop of New York, which was declined. The next rector was the Rev. Robert B. Peet, during whose rectorship the present church was built at a cost of \$9,000, with a seating capacity of 250. It has since been enlarged and improved at considerable expenditure.

In 1867, the Rev. Joseph B. Wilson became rector, resigning in 1874 to enter the ministry of the Reformed Episcopal Church. In the same year the present Bishop Boyd Vincent was called to the rectorship, and during his incumbency St. Philip's and St. Stephen's missions were founded in 1879, which have both passed from under the care of the mother parish, and are now doing independent work in Homewood and Wilkinsburg. When the Rev. Dr. Vincent was made Bishop Coadjutor of Southern Ohio, the Rev. Dr. Hodges became rector, resigning in 1893, to be succeeded by the Rev. Dr. Maxon, who in turn gave place to the present rector in 1900. During the first twenty-five years, contributions of \$135,000 were received, and during the latter quarter of a century, \$577,000.

A SERVICE OF BENEDICTION was held in the new St. Stephen's Church, Wilkinsburg, on Sunday afternoon, January 22nd, by the Rt. Rev. the Bishop of the Diocese. Other clergymen present were the Rev. Drs. Hodges, Grange, and Coster, and the Rev. Messrs. Danner, Benton, Schultz, and Lamb, and the rector, the Rev. R. W. Patton. Addresses were made by Bishop Whitehead and the rector, and an historical sketch of what was formerly St. Stephen's mission of Calvary Church, was given by the Rev. Dr. Hodges, who took charge of the work in 1881, soon after its inception.

THE FEAST of the Conversion of St. Paul marked the twenty-third anniversary of the

Consecration of the Rt. Rev. Cortlandt Whitehead as Bishop of Pittsburgh. It was quietly observed by him with a celebration of the Holy Communion at the chapel of the Church of the Ascension, assisted by the Rev. Drs. Norman of Monongahela City, and Grange, rector. The Bishop was attended by his chaplain, the Rev. G. W. Lamb, and made a short address suited to the occasion.

ON MONDAY AND TUESDAY, January 16th and 17th, Grace Church, Ridgway, and St. Agnes' Church, St. Mary's, Elk County, were consecrated by the Rt. Rev. the Bishop of the Diocese. The Bishop preached on both occasions. At Ridgway, the Request to Consecrate was read by Mr. J. M. Schramm, a member of the vestry, and the Sentence of Consecration by the rector of the parish, the Rev. George A. Harvey. At St. Mary's, the Request to Consecrate was read by the senior warden, Mr. H. S. Hastings, and the Sentence of Consecration by the Archdeacon of the Diocese, the Rev. L. F. Cole. Both churches are under the care of the Rev. Mr. Harvey. Other clergymen present at both services were the Rev. Messrs. Robertson of Emporium, MacEwan of Johnsonburg, and Van Dyke of Osceola Mills. At Ridgway, the Rev. Messrs. McCandless of Smethport, and Donaghay of Du Bois, were also in attendance.

Grace Church, Ridgway is of stone, and is the gift of Mr. and Mrs. J. K. P. Hall, Mrs.

A FELLOW FEELING

WHY SHE FELT LENIENT TOWARDS THE DRUNKARD.

A great deal depends on the point of view. A good temperance woman was led, in a very peculiar way, to revise her somewhat harsh judgment of the poor devil who cannot resist his cups and she is now the more charitable. She writes:

"For many years I was a great sufferer from asthma. Finally my health got so poor that I found I could not lie down, but walked the floor whilst other slept. I got so nervous I could not rest anywhere.

"Specialists told me I must give up the use of coffee—the main thing that I always thought gave me some relief. I consulted our family physician, and he, being a coffee fiend himself, told me to pay no attention to their advice. Coffee had such a charm for me that in passing a restaurant and getting a whiff of the fragrance, I could not resist a cup. I felt very lenient towards the drunkard who could not pass the saloon. Friends often urged me to try Postum, but I turned a deaf ear, saying, 'That may do for people to whom coffee is harmful, but not for me—coffee and I will never part.'

"At last, however, I bought a package of Postum, although I was sure I could not drink it. I prepared it as directed, and served it for breakfast. Well, bitter as I was against it, I must say that never before had I tasted a more delicious cup of coffee! From that day to this (more than 2 years) I have never had a desire for the old coffee. My health soon returned; the asthma disappeared, I began to sleep well and in a short time I gained 20 pounds in weight.

"One day I handed my physician the tablets he had prescribed for me, telling him I had no use for them. He stayed for dinner. When I passed him his coffee cup he remarked, 'I am glad to see you were sensible enough not to let yourself be persuaded that coffee was harmful. This is the best cup of coffee I ever drank,' he continued; 'the trouble is, so few people know how to make good coffee.' When he got his second cup I told him he was drinking Postum. He was incredulous, but I convinced him, and now he uses nothing but Postum in his home and has greatly improved in health." Name given by Postum Co., Battle Creek, Mich.

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Hall's sister, Mrs. Campbell, and her nephews, Harry R. and George H. Hyde. It is 108 feet long, and has a width, exclusive of the tower, of 42½ feet. The tower is ten feet square, making the entire width of the front 52½ feet. The height to the cross on the gable is 40 feet. Connecting the church with the parish building is the sacristy and the rector's study over it. The interior is handsome, the floors are of polished hardwood, and the pews of Flemish oak. The walls are decorated in a rich golden brown, and rugs of heavy green velvet are on the polished floor. The lights are combination gas and electricity. There is a large memorial window, "The Good Shepherd," presented by the children of Mr. and Mrs. Hall, in memory of their grandfather, the late J. S. Hyde. The lectern was carved by one of the Oberamergau wood-carvers, and is in the form of an angel, the outspread wings supporting the Bible. It was the gift of C. H. McCauley. The pulpit is of wood and brass, the gift of Miss Susie Hall. The Litany desk was given by the children of the Sunday School. The altar-rail is of polished wood with brass standards, a memorial by Mrs. C. H. McCauley to a deceased daughter. The altar desk is of brass, the gift of Mr. L. B. Long, the alms basin that of Mr. R. W. Bell, of Buffalo. The hymn boards were the gift of Mr. P. C. Ross, and the Bishop's Chair was presented by Mrs. Vinton Liddell. The bell is the gift of a member of the congregation, the first of a chime of eight bells, the others to be placed in the tower later. The women's parish guild provided the altar, pews, choir stalls, prayer desks, and rugs. The building itself cost \$20,000, and the interior finishing and furnishings, \$10,000. The architect was Mr. W. W. Johnson of Buffalo, N. Y. A benediction of memorial gifts preceded the consecration service.

The lot of ground upon which the church stands at St. Mary's was the gift of Mr. and Mrs. Hall, who also provided for the removal and rebuilding of the old church at Ridgway to its present location there. At the close of the services on the 17th, at St. Mary's, Mrs. Hall provided a banquet at a leading hotel for the Bishop and visiting clergy, the Hall family, and the members of the vestries of both parishes and their wives.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Memorial Tablet for Trinity Church, Newport—Convocation Meeting.

SATURDAY AFTERNOON, January 28th, there was held a very interesting ceremony in Trinity Church, Newport, but it was closed to the public. The occasion was the dedication of the handsome memorial erected by Messrs. Perry and August Belmont in memory of their parents, the late Mr. and Mrs. August Belmont. The memorial, which is a large tablet, has been placed in position in the southeast corner of the church, and is the most striking memorial among the many in the church. The services were conducted by the Rev. Ernest J. Dennen, rector in charge of the church, and the Rev. Percy Grant of the Church of the Ascension, New York. Both of the Messrs. Belmont were present at the ceremony.

THE WINTER meeting of the Convocation of Pawtucket, which has under its charge the missionary work in the cities of Pawtucket, Central Falls, and Woonsocket, and the outlying districts thereto, was held in Trinity Church, Pawtucket, Wednesday afternoon and evening, January 25th, and, notwithstanding the severe storm, was well attended. The business meeting convened at 4 o'clock, and was presided over by the Dean, the Rev. Frank Appleton. Bishop McVickar, who is in attendance at the Inter-Church Conference on Divorce and Re-marriage, at Washington, D. C., was unable to be present, and sent his regrets. Prayer by the Dean was followed

by roll call and reading of the minutes by Secretary Harman.

The invitation of the Church of the Good Shepherd to hold the annual meeting at that parish in May was accepted.

Interesting reports were made by the Rev. Messrs. A. S. Wicks, Lucien Rogers, J. E. Barbour, and J. W. Colwell on the success attending the work in their several missions, the Dean reporting for Pascoag. The Rev. Levi B. Edwards, Diocesan Missionary, gave a very interesting talk on the work at Fruit Hill and other missions under his charge. Adjournment was taken at 5:30 o'clock, when Mrs. Appleton entertained the clergy and laity at the rectory.

At the evening meeting, which was held in the library at the rectory and presided over by Dean Appleton, the subject under discussion was "The Functions of the Vestry," introduced by J. E. Bolan of St. James' Church, Providence; "The Functions of the Clergy," introduced by Rev. William Pressey of Ashton. Almost all of the 20 members present took part in the discussion and a vote was passed to ask Bishop McVickar to take the subject under his consideration and introduce it into his next message to the convention.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

The Bishop's Anniversary—Notes—The New Archdeacon.

ST. PAUL'S DAY, January 25th, being the 15th anniversary of Bishop Vincent's consecration to the episcopate, was suitably observed in St. Paul's Cathedral with a celebration of the Holy Communion and sermon. The Bishop took for his text I. Kings xix. 3-4. After the service, several of the friends of the Bishop, among the clergy and laity, gave a dinner at the Grand Hotel in his honor. About 75 men were seated at the table. The only speaker was the Bishop, who dwelt in retrospective style upon the years he had spent in the Diocese and of the happy relations he had formed among both the clergy and laity. He said they were happy years because he had always had the hearty cooperation and support of the clergy and laity in everything he had undertaken for the development of the Diocese.

Bishop Vincent had been confined to his home by illness during the few days previous, and was unable to be present at the golden jubilee of Calvary Church, Pittsburgh, as he had hoped to be, having formerly been rector of that parish.

THE VEN CHARLES ELLIOTT MACKENZIE, who has just entered upon his duties as Archdeacon of the Columbus Convocation, was born in Pictou, Nova Scotia, in 1858, and was educated at King's College, Windsor, N. S. He was ordained deacon in 1883 and priest in 1884 by Rt. Rev. Hibbert Binney, D.D. From 1883 to 1888 he was engaged in missionary work in Springhill, N. S., and



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Alborton, P. E. I. From 1888 to 1892 he was rector of Shediac, N. B. In 1892 he accepted a call to St. John's, Massena, N. Y., in the Diocese of Albany, where he remained eight years, and from whence he was called to the parish of St. Luke's, Cleveland.

THE REV. J. W. ATWOOD of Trinity Church, Columbus, owing to the illness of his wife has had to absent himself temporarily, at least, from his parish. He has taken Mrs. Atwood to Phoenix, Arizona, where it is hoped she will soon regain her health.

THE REV. JOHN HEWITT of St. Paul's Church, Columbus, owing to ill health, has been given a vacation of several months by his vestry, in order to enable him to recuperate. He is now at St. Joseph, Mo.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, Bp. Coadj.

Movements of the Bishop Coadjutor.

IN THE COURSE of his tour of exploration, the Bishop Coadjutor reached Chester on Friday morning last, remaining until Tuesday morning. The visit was of much interest to the people and the Bishop. On Friday and Saturday evenings the Bishop preached in the church and also on Sunday morning and evening, besides addressing the Sunday School, and on Saturday afternoon gave a spiritual address at a devotional meeting of communicants. The most interesting occasions, however, were the Friday and Sunday afternoons. On the former, the church was almost filled with teachers and children from the public schools of the town, who came by special invitation of the rector to hear an address by the Bishop. Stories of children in South Africa held them enthralled and gave them some useful things to remember.

On Sunday afternoon, before a large congregation, one little girl of eleven was confirmed. It was a beautiful and touching sight to see the little figure, dressed in full white and covered with a fair veil, kneeling alone to receive the gift and then standing peacefully with upturned face to receive the few words of fatherly counsel the Bishop gave her, bidding her never to forget her daily thought, "I have received the Holy Ghost." The occasion gave the Bishop an opportunity of explaining to attentive listeners from many religious societies, the nature of Confirmation and the Gift.

On Saturday morning the Bishop visited the southern Illinois penitentiary, going over every department, saying a word to a prisoner here and there, and enquiring carefully into religious conditions. Six members of the Church found their way into the prison last year. The Bishop and the rector were most courteously received by all the officers and had the honor of dining with General Smith, the Warden.

Besides official work, the Bishop made a few visits to sick members of the parish, and received at the rectory all who chose to call on him on Monday afternoon and evening.

It is by somewhat prolonged visits of this nature that the Bishop Coadjutor hopes to gain a thorough knowledge of the Diocese and its needs, and of the conditions under which the clergy do their work, as well as of the opportunities for further Church development.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

School at Matagorda.

A PARISH SCHOOL has been inaugurated at Matagorda by the rector of Christ Church for the more advanced students who wish to continue their studies after leaving the public school. If this movement should prove a success, it may develop into a diocesan school after this term. The rector feels it to be one of the best means of interesting the

youths of the parish in the Church, and it is hoped by the vestry, at whose wish the school was begun, that it will be the beginning of a great work in the mother parish of the state. A \$40 stove and a \$100 acetylene gas lighting plant, with 20 neat white globe lights, have been put into the church at Matagorda since Christmas, there having been only kerosene lamps previously, and in the sixty years' existence of the parish there had never been a stove or any apparatus for heating, the custom having been in olden times, if it were too cold, to close the church. A History of Christ Church will shortly be written and published for circulation in the state, composed from the old registers, etc., by the present rector.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Diocesan Notes.

THE BISHOP of the Diocese on Friday, January 20th, addressed a meeting of the Church Club in Portland, Maine, and spent the following Sunday at St. Paul's School, Concord, N. H., preaching to the boys at the morning service in the school chapel. He unfortunately contracted a severe cold on this trip, and since his return home has been confined to his home for several days.

THE REV. DR. ATWELL is helping in the work in Lamoille district, being responsible for two Sundays a month.

THE NEW parish house of St. Paul's parish, Burlington, was solemnly blessed on St. Paul's day. The Bishop of the Diocese, who was to have officiating, was hindered by indisposition. His place was taken by the Rev. Dr. Bliss, rector of the parish. After an early Celebration, the Holy Eucharist was chorally celebrated in the church at 11 A. M. After which the various rooms and the chapel were dedicated to their respective purposes. The altar was used for the first time on the following morning, when the Holy Mysteries were celebrated thereon. Several clergy of the Diocese were present at the dedication service.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

City Notes.

AT THE morning service at Trinity Church on Sunday, January 22nd, the Rev. Dr. Harding officiated, and the rector, Rev. R. P. Williams, was at St. Paul's. The Bishop of the Diocese, after the sermon at Trinity, spoke to the congregation in regard to the call of their rector to Christ Church, Philadelphia, and appealed to them to make an earnest effort to retain him in his present sphere of usefulness. He referred not only to Mr. Williams' manifold labors in the parish, well known to his hearers, saying that it would be very difficult for them to supply his place; but also to his work as Archdeacon of Washington, and his great interest in the missionary cause. The Bishop spoke of his coming to Washington soon after he had himself taken charge of the Diocese, and of the great help and support always received from him. A member of the vestry, at the Bishop's request, then made a statement of the financial condition of the parish, from which it appeared very desirable that the congregation should make a special effort



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to make up certain deficiencies, and so relieve the rector of some burdens. A subscription was immediately started, and it is understood that the result is very satisfactory.

ON THE SAME SUNDAY a meeting was held in the afternoon at St. John's Church, in the interest of the Prisoners' Aid Department of the Diocese. The principal address was made by Bishop Mackay-Smith, after a few introductory remarks by Bishop Satterlee. He spoke of the increase of crime in our cities, ascribing it in great measure to laxity in the execution of laws, and the uncertainty of punishment reaching the offender, and dwelt upon Prevention as the best means of cure—the beneficent work of the Prisoner's Aid being to rescue the young from a life of crime, when on its threshold. Addresses were also made by Col. Cecil Clay, President of the Trustees of the Boys' Reform School, and by an officer of the society, who told of the numbers of boys and girls restored by its agency to their homes, after the first lapse into sin; and of the gratitude of parents

and friends evinced by the fact that ninety per cent. of the money spent for this purpose has been returned with the warmest expressions of thankfulness.

CANADA.

Consecration of Bishop of Moosonee.

Province of Rupert's Land.

THE CONSECRATION of the Ven. Archdeacon Holmes of Lesser Slave Lake, Athabasca, as Bishop of Moosonee, took place in St. Paul's Church, Regina, Diocese of Qu'Appelle, N. W. T., on the festival of the Conversion of St. Paul, the consecrating Bishops being the Bishop of Calgary, who acted under a commission issued by the Senior Bishop of the Province (the Bishop of Selkirk), assisted by the Bishops of Saskatchewan, Qu'Appelle, and Keewatin; and Bishop Matheson. Matins were said at 9 o'clock. The consecration service, fully choral, began at 11 A. M.

The preacher was the Ven. Archdeacon Tuirs of Calgary, whose sermon was excellent

and very appropriate. The Bishop-elect was presented by the Bishops of Saskatchewan and Keewatin.

The Commission to Consecrate and the Certificate of Nomination by C. M. S. and of election by the Bishops of the Province were read by Mr. Ford Jones, B.A., barrister, acting for the Provincial Registrar, who was unavoidably absent.

The Litany was sung by the Rev. G. C. Hill, rector of Regina. All the Bishops present took part in the act of consecration.

The Bishops, including the new Bishop of Moosonee, met during the afternoon, but owing to the absence of documents relating to the names and election of Bishop Matheson and Archdeacon Pentreath for the offices of Bishop and Metropolitan of Rupert's Land, no action was taken. The Bishops hope to meet on March 1st.

Most of the Bishops and visiting clergy were present at a reception given in the evening by the ladies of St. Paul's congregation.

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT

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The Living Church

VOL. XXXII.

MILWAUKEE, WIS.—FEBRUARY 11, 1905.

No. 15

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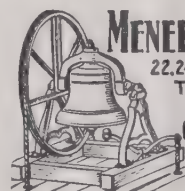
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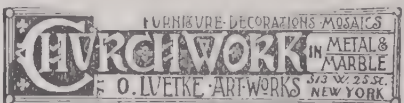
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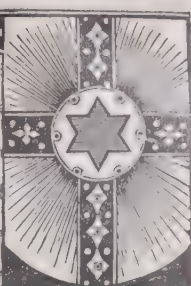
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The Living Church



VOL. XXXII.

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 11, 1905.

No. 15.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).

Chicago: 153 La Salle St. (Advertising headquarters).

New York: Room 1504, 31 Union Square W.

London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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THE UNFAITHFUL LAYMAN.

LAST week we performed the pleasanter task of examining the characteristics of the Faithful Layman. There are some things that may now be said of his opposite.

We might, indeed, content ourselves with saying that he reverses those characteristics which we described last week. He removes to a new parish, presents no letter of transfer, and then—particularly if he be, as so often he is, a woman—complains because nobody has called upon him. He arises late on Sunday morning, never thinks of attending an early celebration, considers himself far better than the average if he gets to church at eleven o'clock. He sits through much of the service, ducks forward when the Faithful Layman is kneeling, takes no part in the responses. After the prayer for Christ's Church Militant, if there be a communion, he stalks out of the church, at least generally; though if he stays and receives the Blessed Sacrament, one shudders at the nonchalance and wholly unintended irreverence which he shows.

He is married at the residence of the bride, and considers it half a social function and half a joke. Children are born, and if they are baptized, it is out of deference to the "minister" or because the wife wants them to be. The children grow up with no religious training except the modicum that they receive in Sunday School, if they choose to go there. He is ill, and never thinks of desiring spiritual help, or else complains because the unsummoned priest has neglected him. He has no interest in the Diocese or the Church at large, stays away from church if he hears that Missions are to be preached, sees no reason for disturbing the religious "preferences" of pagan people or for planting the Church in new places at home. He believes that "charity begins at home"—and ends there; and he is not conspicuous even in extending that charity at home. He has no interest in the Diocese and is suspicious, frequently, of his Bishop. He could not tell whether the "Episcopal Church" conducts missions on one continent or another, and doesn't care. He seldom reads a Church paper and has no idea of what subjects are under discussion in the Church; but as for opinions, he has them, more deeply set by far than has his brother, the Faithful Layman, and he has not the slightest reluctance to declare them. He thinks reverence is Ritualism—perhaps he is right—and that Ritualism is secret Romanism. He calls adherents of Pius X. "Catholics," and as for himself, he is an avowed Protestant Episcopalian, and is perfectly satisfied therewith. He complains if the priest makes the slightest change in the direction of reverence in the service. He has outgrown his father's suspicion of flowers on the altar, but he would have a fit if candles should be lighted. If a theological proposition should be stated to him, he could not tell whether it was taken from Calvinism, Zwinglianism, the Creed of Pius IV., or some Catholic formulary; yet the positiveness with which he can express himself on such difficult questions as Transubstantiation, Invocation of Saints, Purgatory, and the like—questions that perplex theologians—throws the dogmatism of the Athanasian Creed into obscurity. In all these respects, he is simply the antithesis of the Faithful Layman.

Yet the Unfaithful Layman has some positive characteristics on his own account. The most conspicuous of these are his own infallibility and his autocracy. The papacy of Rome in a child's play in comparison with that of the lay pope in an Episcopalian parish. The autocracy of Pius X. over his clergy sinks into insignificance beside that with which the lay pope

tyrannizes over his rector and his fellow-parishioners. There are parishes in this Church which are notoriously impossible for any sort of spiritual work, because of the lay pope within them. No priest with any self-respect or with any desire to work as the ambassador of God, would think of accepting a call to them.

Of course, however, the Unfaithful Layman is not always a lay pope. That, at least, implies some force of character. More frequently he is simply a hopeless negative. He does not like the rector; the rector's wife does not "shine" in society; he did not like last Sunday's sermon; the preaching is always too "dry" for him. What his parish needs, so he says, is a younger and more vigorous rector, who will "draw" better and will raise his own salary by various money-raising devices, all in the interest of the pocketbook of the said Unfaithful Layman.

He is exceedingly suspicious of all that the rector does. The invocation before the sermon offends him; the rector's surplice is too short, and he hates colored stoles, though if the rector omits the stole altogether in reciting the offices, a complaint is due. The church cannot be adorned, the service cannot be rendered more reverent, the parish cannot be transformed into a working parish—all because the Unfaithful Layman stands in the way and blocks the wheels of progress. He lives in the past, from which the living Church has emerged. He would tie her back to the coldness of the days before the Catholic Revival had transformed her. He hates the name Catholic and all that it implies. It gives him no thrill to feel that he is a fellow-citizen with the saints, a member of an organism which has sustained a continuous life from the day when Jesus Christ breathed upon His apostles, and the day when, later, the Holy Spirit entered visibly into the Church. He is a Protestant Episcopalian, and he has no ambition to be anything better or more.

What shall we do with the Unfaithful Layman? Much progress in any section of the Church in which he is found will be "inexpedient," until he can be buried. He is an incubus upon the Church, which the Church cannot and ought not to throw off. Generally speaking, it is hopeless to try to reform him, because he is too violently insistent upon his prejudices to render it possible to make him see another side to any question, and he is too hopelessly narrow in mind and in vision to comprehend a broader view than his own.

What shall we do with him?

At any rate, the layman who reads this, can take the Unfaithful Layman as a horrible example of what he ought not to be.

It would require a Dante to do justice to the fate which the Unfaithful Layman deserves.

THE great function at Kenosha, Wis., last week, which marked the erection of the Western work of the Sisterhood of St. Mary into a separate province, suggests thoughts of the great advance that the work of sisterhoods has obtained since their happy revival in the Anglican communion. The suspicion and uncertainty which attended their organization has wholly past away. There are few Dioceses in the American or in the English Church in which the work of sisters would not be cordially welcomed. The difficulty to-day is that the demand for their ministrations largely exceeds the supply of trained workers with which to meet it.

For the religious life for women has been revived in an intensely practical manner. Prayer and service have invariably been united. High standards of admission to the sisterhoods have kept the personnel up to the loftiest ideals. Mere numbers have been sacrificed to quality. Membership in any one of the leading Anglican sisterhoods is evidence of both spiritual and intellectual qualifications of a high order. And the place in the Church which has thus been won for the religious life among women, is the vindication of the wisdom of those consecrated women who have marked out the lines upon which the work has been carried on.

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work. And the order has done so. The chain of schools extending from the mother house at Peekskill, near which St. Gabriel's School has long been a recognized power, and including St. Mary's, New York City, Kemper Hall, Kenosha, St. Mary's, Memphis, and the latest of the educational institutions taken under the control of the order, St. Katharine's, Davenport, comprises a line of educational outposts of which the Church may well be proud, and which are unsurpassed by schools of any name, carried on under any management whatsoever. Its charities have always been wisely administered. And the wise spiritual guidance of such chosen advisers as Bishop Seymour, Dr. Dix, Dr. Houghton, and others who have had the opportunity of moulding the spiritual side of the work, is demonstrated by the sanctified sanity of every phase of the work of the order.

We trust that in the greater scope given for the development of the order by reason of this new provincial division of labor, the Sisterhood of St. Mary may be enabled to do in future even a larger work for the glory of God and the good of His Church.

THE special message of the President, sent last week to Congress, asking for legislation to secure the gathering of statistics relating to the subject of Marriage and Divorce, is the first fruit of the work of the "Inter-Church" commission on that subject, of which the Bishop of Albany is chairman. So far as the plan of securing uniformity of state legislation is concerned, we view it as altogether futile, unless, indeed, the uniformity be that of the lowest standards that any state is willing to accept. Neither have we any greater confidence in a plan looking toward a constitutional amendment to enable Congress to deal with the matter.

The primary work that must be done to insure the desired reform is to elevate public sentiment. This statistical information asked for will be most useful in this work. It will show officially the exact state of the present social condition. It will enable us to discover whether we have yet touched low water mark, or whether there are lower depths still to which we are descending. Bottom must sometime be reached, and it will be a matter of serious anxiety to learn how many fathoms below us the bottom will be found. We think there is reason to believe that we are now near to it, since already a healthier public sentiment seems to be forming; yet the ascent from the bottom must be a long, slow, arduous process, in which legislation can play only an incidental part, and the preaching of the high ideals of the Christian religion must be the main support.

We earnestly hope that the authority of Congress, asked for by the President, will speedily be given to the census bureau to enable it to begin the collection of the desired material.

DR. DARLINGTON, who has been elected Bishop of Harrisburg, represents the spirit of those workers in the American Church Missionary Society which has so largely remodelled the work of that organization on unpartisan lines. As such, his introduction to the Church at large has already made his election to the episcopate generally welcome. He has, moreover, been a successful parish priest and a wise administrator, and will thus start upon his higher work with every augury of success.

Regretting as we do that Dr. Manning found it necessary to decline his election, it is a pleasure to know that the place will be so admirably filled.

ANSWERS TO CORRESPONDENTS.

H. B.—The Rt. Rev. Charles John Abraham, D.D., died on February 4, 1903. He was born in 1814. In 1858 was consecrated Bishop of Wellington, N. Z., and resigned in 1870. Coadjutor to Bishop (Selwyn) of Lichfield, 1870-78.

LET US CONSIDER the characteristics of neutrality. Take that mighties of Christian teachers, the poet Dante. When he has passed through the black and rocky gate of hell he comes to a region where horrible outcries, tones of anguish, accents of rage, voices deep and hoarse, and smitten hands, make a tumult which sounds through that turbid and murky air; he asks Virgil who those wretches are. He is told they are the dreary souls of those who lived indeed without infamy, yet without praise, mingled with the caitiff crew of angels who were neither rebels against God nor faithful to Him, but were only for themselves. Heaven chased them forth because they would have soiled her beauty; hell itself spurns them as even more despicable than the wicked; the world has forgotten their blind, greedy, nameless, selfish lives; mercy and justice alike disdain them.—Dean Farrar.

PERSONAL NOTES

The Bishop of Ely to Resign—Rev. Stephen E. Gladstone to Resume Work**"SCOTTISH CHRONICLE" SUCCEEDS THE "SCOTTISH GUARDIAN"****The King Receives the Representative of the Church Army.***The Living Church News Bureau (London, January 24, 1905)*

IT is now authoritatively announced that the Bishop of Ely (Lord Alwyne Compton) has intimated to his Metropolitan, the Archbishop of Canterbury, that he proposes shortly to submit to him his formal resignation of the See of Ely, to take effect on August 1st. His lordship, by the bye, is the only English Bishop who is a lord by title.

The Archbishop of Canterbury has summoned the Convocation of his Province to meet for the despatch of business on February 15th, and the two following days.

The Rev. Stephen E. Gladstone writes to Prebendary Welby, of Barrowby, Grantham, that he hopes to take up his duties as rector of Barrowby early in February.

The Dean of St. Paul's has received from a private donor the sum of £1,000 towards the cost of the mosaic decoration of the choir aisles of the Cathedral, which is now nearing completion.

Following close upon the discontinuance of the *Scottish Guardian*, there comes the issuing of a circular by Mr. Robert C. Mann, of Dumfries, stating that he has made arrangements to publish a weekly newspaper for members of the Church in Scotland; the first number to appear on Friday, February 24th. It is to be named the *Scottish Chronicle*, and it will be regarded for all purposes of official announcement as the organ of the Scottish Church. Mr. Mann further says:

"As a Church paper, the *Scottish Chronicle* will have for its ideal, loyalty to the Church's laws, to her standards, and to her Service Book. [It is to be hoped that that will include loyalty to her noble Mass Office.] Its columns will be open to expressions of opinion on all questions of interest to Churchmen, provided that they are in harmony with the above ideal, and signed by their writers. It will lend itself in all ways open to it to aid in the strengthening of the Church and the extension of her work and influence; so that she may do her part, not only in stemming the lapsing of people from Church connection, but in bringing once more in sound of the Gospel those who have already fallen away. To this end it will help in making known the Church's needs and difficulties and opportunities to all her members, and thus doing something towards the formation of public opinion in the Church as to the best way of meeting these needs and seizing these opportunities."

The *Diocesan Gazette* for Glasgow and Galloway, which was started by Mr. Mann, and has been a great success, will be discontinued in favor of the new Church newspaper.

The *Tablet* of week before last reproduced from the New York *Sun* what was reported to be an "informal talk" which Abbot Gasquet, of the Romanist Dissenting body in England, recently gave to the students of the Roman Church seminary at Dunwoodie, U. S. A., in which he described the part that he had taken in influencing the decision of Leo XIII. in regard to Anglican Orders. The *Guardian*, in a subleader thereon, says:

"If this report of Abbot Gasquet's remarks is to be accepted as correct, it seems plain that there was a definite change of policy on the part of Leo XIII., and that Abbot Gasquet himself had the principal share in bringing about that change. If this is so, it is a little difficult to account for the heat with which he repudiated some statements on the subject which were made in our columns just four years ago by our Roman Catholic correspondent, 'Cisalpine,' and to understand how he can have written, in a letter which we published on January 30th, 1901, that 'to my personal knowledge the Pope never had determined to approve Anglican Orders, and, therefore, neither three weeks nor any other number of weeks before the condemnation was there in this regard any change of Papal policy'; or, again, that 'I was absolutely convinced from the beginning that the decision would be what it has been, unless the case was withdrawn by the persons who first raised it.'"

The King on Friday, the 13th inst., received at Buckingham Palace the Rev. Wilson Carlile, rector of the Church of St. Mary-at-Hill, Eastcheap, E. C., and founder and honorable chief secretary of the Church Army, who attended by command. Mr. Carlile has since informed the public that he was received in a most gracious manner, his Majesty stating that he had heard much of the good work of the Church Army from the Duke of Fife and others, and he wished it every possible success. He laid stress on the importance of work as the Army's great test of sincerity, preventing the loafer from imposing on the

public and from being attracted from the country to the Metropolis. He was deeply interested in the remarkable results of criminal reclamation through the Church Army labor homes in the United Kingdom. The King concluded:

"Give your devoted workers my deepest sympathy. Encourage them to press on and to persevere. I also send my deepest sympathy and encouragement to the poor inmates of your homes, who, I hope, will show gratitude for the benefits received."

His Majesty then received a detailed statement of work done, which he perused.

This statement pointed out that relief and help are given in return for work only, and as a means of reclamation. Nearly all the prison cells and a great number of casual wards throughout England and Wales are visited periodically, and the inmates invited to enter labor homes. One hundred and twenty thousand beds with bedding and sheets were provided by the Church Army in December; this relief given only after work done. Sixty thousand free dinners provided at Christmas, 1,000 provided by her Majesty the Queen. One thousand married men helped daily at present time with work, representing a population of about 5,000. There are 600 slum evangelists and mission nurses; training homes, 1,600 trained; 66 itinerant vans, 5,000 van-missions yearly; colportage, sale of pure literature; lantern services; missions to prisons and workhouses; hop pickers, in slums, on seashore; missions in barracks. The cost of the work is £150 per day.

After Rev. Mr. Carlile had withdrawn, the King sent by his equerry a Bank of England note for £100, with the hope that it might be helpful to some of England's poorest, and that the necessary means for the maintenance of the work would be forthcoming.

The Right Hon. Charles Booth has made a donation of £250 to the funds of the Church Army.

A disastrous fire has occurred at St. Peter's, London Docks, though, it is much to be thankful for, not at the church itself, but at the Mortuary Chapel, which adjoins the south wall of the church. The following account of the fire appears in the *Church Times*:

"During the course of the High Mass [last Sunday week] dense volumes of smoke began to roll into the Church, and it was speedily discovered that a fire had broken out in the Mortuary Chapel. . . . The congregation displayed great presence of mind, everyone remaining on their knees, with the exception of a few of the men, who at once set to work to do all that was possible to extinguish the fire. Within a short space of time several fire engines were on the spot, and the flames, which were happily confined to the chapel, were quickly got under, though not before a considerable amount of damage was done. The representation of the Manger at Bethlehem, for which the chapel is temporarily used during the Christmas season, was entirely destroyed. . . . But the damage to the chapel is still more serious, as it will have to be entirely re-roofed."

It was found, on inquiry, that the chapel was uninsured, not being included in the policy taken out for the church itself. The cause of the fire is a complete mystery.

After such a largely attended and otherwise notable Conference as was held by the Church Schools Emergency League at Cambridge on Tuesday and Wednesday of last week, the Board of Education and its ardent supporters, the National Society and the *Times* newspaper, must surely now feel that they can no longer sanely despise the existence and work of the League in the great controversy that has risen throughout the country over the action of the Education Board in interfering with the taking of Church school children to church. The Conference opened yesterday week with a service of intercession at Little St. Mary's, followed in the evening by a crowded and enthusiastic public meeting held in the guild hall. The Bishop of Ely was to have presided, and to have welcomed the League to the ancient and venerable University seat in his Diocese; but his lordship from a severe cold was unable to be present, and at his request the chair was taken by the President of Queen's.

Canon Rountree (Manchester), Chairman of committee, who was the first speaker, said that it was felt throughout the country that the National Society, owing to its constitution, was not in touch with those who were immediately responsible for the management and protection of Church schools. And so it was determined that the League, which had at first been confined in its operations to the Manchester Diocese, should become co-extensive with the whole area of trouble. Sir John Gorst, M.P. for Cambridge University, and formerly (under the late Lord Salisbury) Vice-President of the Committee of Council of Education, proposed the resolution before the meeting, which was to the effect that it was inexpedient for the Board

of Education to interfere with the conduct and control of religious instruction in Voluntary schools. Sir John, who was *facile princeps* the man for moving the resolution, advanced two main objections to the Board of Education's circular which had caused all this trouble. He thought, in the first place, that the Board's interpretation of the word "in school," viz., *inside a school building*, marked a great retrograde step in secular education itself, inasmuch as it put a hopeless end to anything in the shape of what is known in improved elementary educational methods as the "school walk." This point he labored with much effective banter. His second objection was that this was the first instance, since the passing of the Education Act of 1870, where the Board of Education had interfered with the manner in which religious instruction should be taught. Under the Act of 1870 the Education Department of the Government had no right to interfere; and he did not believe that the Act of 1902 made any difference in the powers and duties of the Board of Education in this respect. As to asking the Government to alter Circular 512, unless there was something like unanimity amongst Churchmen on this subject, he did not think there would be much use in going to the Government. Sir Richard Jebb, the other M.P. for the University, was expected by the meeting to have seconded the resolution; but from an extraordinary misunderstanding both on his part, as to the terms of the resolution, in which he was unable to concur, and on the part of the League Committee, as to Sir Richard's position on the subject in issue, he, though present, and amongst the speakers, was prevented from performing that duty, and his place was taken by Canon Russell, of Manchester. Sir Richard Jebb, who was the next speaker, first explained how he came to be in such an awkward position in connection with the League Conference, and then went on, though with somewhat questionable taste, to express himself in support of the surrender policy advocated by the National Society. Canon Cleworth (Manchester), who started the League, in his reply, knew that Sir Richard Jebb had given what he thought the best advice, but he trusted a voice would go out from that meeting declaring that Churchmen would not surrender. The resolution was adopted, and it was further decided that copies of it be forwarded to the Prime Minister and Sir William Anson.

At the League Conference meetings, among the resolutions passed, was one relating to Parliamentary action, and also another important one to the effect that the time had now arrived when there should be a change in the constitution and working of the National Society.

A bulletin issued yesterday showed that the condition of the Bishop of Llandaff, who has for about ten days been seriously ill, is still very grave.

J. G. HALL.

THE CHURCH OF THE HEAVENLY REST

Statistics from the Year Book

WORK IN BRONX BOROUGH

Personal and Other Notes.

The Living Church News Bureau
New York, February 6, 1905

THE year book of the Church of the Heavenly Rest (the Rev. Dr. D. Parker Morgan, rector), was published last week and bears the usual records of the many parish societies and guilds. Heavenly Rest parish has seventeen parochial organizations, and each of these reports in detail on its work. The parish has 1,875 communicants, and, apart from receipts for its endowment fund, raised last year about \$35,000. The endowment fund, paid in, now amounts to nearly \$46,000. The sum the rector is endeavoring to raise for this fund is \$300,000.

The Sunday School Commission continues to advance rapidly in the circulation of its literature, and notable progress in this regard was made in the last six months. More than 350 churches are now using its Lesson Manuals, and over 43,500 copies of these books have been sold within the half-year just past. Training classes of about a hundred teachers each, under the Commission's Secretary, the Rev. W. W. Smith, M.D., are held in the Church of the Holy Apostles, New York, and in St. James' Church, Newark. A class of over seventy-five recently had a six-lecture course in Christ Church, New Brighton.

The new chapel of the Atonement, in Bronx Borough, was consecrated by the Bishop Coadjutor last Sunday morning. The Atonement is one of the missions started by the Lay Helpers' Association, and has been having services in a store room for five years, until the new chapel, the gift of an anonymous friend, was opened a few months ago.

Another Bronx chapel celebrated its ninth anniversary last

Sunday. It is St. David's which has a colored congregation. Bishop Potter was the preacher at the anniversary service. The minister in charge is the Rev. E. G. Clifton, who established the mission. Its work is to a large extent done among the colored men who are employed by the railroads and palace car companies, and their families.

More laymen volunteer for work in Bronx Borough than are needed to maintain existing missions. Some Sunday School superintendents and teachers were furnished to parishes, and the supply of men being still large, a successful effort has been put forth to help the Board of Missions. A faculty, if one may so call it, has been trained, competent to speak on general and local missions. The training of these men does not include visits to Japan, China, Alaska, and other fields, yet it is found that they can give comprehensive and interesting addresses. In order to provide something new, missionary meetings are not planned in church or parish house, and they are not called missionary meetings. The plan is put into effect wholly through the work of men. A Churchman and his wife, having a parlor seating fifteen or twenty, employ their own stationery to send out invitations to a few of their neighbors for a week-night evening. Their neighbors respond, not because they are interested in missions but because they are invited. The invitations mention the names of the speakers, and the countries upon which they will talk. Sometimes there are two speakers, but oftener three. Each speaks twenty minutes. The formal part is over in an hour. Then follow questions, a short talk by the rector, and adjournment is had to the dining room for coffee and cake.

The City Mission Society reports that much success has attended its plan for an Advent offering from the Sunday Schools, instituted last year. Forty schools agreed to make an offering, and nineteen have thus far sent in their sums. These amount to \$800. The plan will be extended this year and an effort made to put the Society's mite boxes in a majority of the schools. A number of the schools interested in the plan had pledged their Advent offerings last year before the appeal of the Society reached them. These will coöperate another year as will many others not included last year.

A new colored mission is to be established by the City Mission Society on the west side of New York, the Rev. John Wesley Johnson to be in charge. This is to be the beginning of a work among the colored people of the city that the Society will extend as widely as contributions will permit.

The Rev. John Campbell, rector of the Church of the Mediator, Kingsbridge, has been appointed to the staff of the City Mission Society and will give such of his time as can be spared from parochial duties to visiting the various public and private hospitals, homes, and other institutions of the Bronx, or such of them as have no chaplain. The Rev. Mr. Campbell serves the Society without compensation, but if necessary he may be helped by having a curate supported in Mediator parish.

Under the new constitution and statutes of the Cathedral, the Chapter has arranged the rota of preachers for the services in the Crypt. Throughout the current month Bishop Potter is to alternate with Canon Douglas. It was reported that the Bishop was to sail for Europe during the month, but it is now said that he will not start until after the beginning of Lent. His plans for the trip are not yet positively settled.

The Guild House of the Church of the Archangel, which occupies the street front of the lot on which the church is building, has been completed and was opened for inspection last week. It is an attractive five-story structure which cost about \$30,000 and was erected as a memorial to the late Edward Whitney.

The thirty-fifth anniversary of the rectorate of the Rev. John Floyd Steen at the Ascension Memorial Church was observed last Sunday. There were special features at both morning and evening services. The Rev. Mr. Steen was graduated from the New York College and the Philadelphia Divinity School and before taking the rectorate of the Ascension Memorial Church in 1870 had been assistant at Holy Trinity Church, then at Madison Avenue and Forty-second Street, but afterward consolidated with St. James' parish.

ENGLAND holds the honor of having first formed societies for the prevention of cruelty to animals, and of having first legislated for punishment to offenders.—*Selected.*

AND I saw that there was an Ocean of Darkness and Death; but an infinite Ocean of Light and Love flowed over the Ocean of Darkness; and in that I saw the infinite Love of God.—*George Fox.*

Dedication of the Convent of St. Mary

Inaugurating the Western Province of the Community of Saint Mary.

ON the feast of the Purification, 1865, the Sisterhood of St. Mary was established at Peekskill, N. Y., by Sister Harriet of blessed memory, who was the first Mother Superior of the Order. This Order, formed for the purpose of conducting educational, charitable, and mission work in general, has grown and prospered. Its institutions are located in various parts of the country, East and West, and the number of professed sisters has grown to something over one hundred.

The work has been conducted under the general and efficient supervision of the Reverend Mother Superior at Peekskill, Sister Edith; but the increasing duties and cares have demanded a more advanced organization, and on the feast of the Purification, just passed, and the fortieth anniversary of the establishment of the Order, there occurred at Kemper Hall, Kenosha, Wis., the inauguration of a provincial system for the Community, by the dedication of the Convent of St. Mary for the training of novices, and the installation of Sister Margaret Clare as Mother Superior of the Western Province.

The ceremonies attending this function were most solemn and impressive, and were witnessed by a large congregation, many of whom came from Chicago and more distant cities, notwithstanding the bitter cold weather. The beautiful chapel was filled to overflowing at 11 o'clock, when the procession of sisters, clergy and Bishops entered the choir.

Before entering the chapel, the Bishops, clergy, and sisters proceeded to the door of the convent, where, with appropriate prayers, the Rt. Rev. I. L. Nicholson, D.D., Bishop of Milwaukee, sprinkled the lintel and door-posts with holy water, and then entering the chief room, continued the office of dedication. Here the Bishop sprinkled and censed the room, and, placing a cross upon the wall in token of the dedication of the convent, closed this part of the service with the words:

"Set upon this house, O Lord Jesus Christ, the sign of salvation, and suffer not the destroying angel to enter herein, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

As the hymn, "O Mother dear Jerusalem" was rung upon the chimes, the procession returned and entered the chapel in the following order: the sisters preceded by crucifer, then the clergy, including the Rev. F. L. Maryon, chaplain at Kemper Hall, acting as master of ceremonies, the Rev. William McGarvey, D.D., and the Rev. W. W. Webb, D.D., chaplains respectively of the Eastern and Western Provinces of the Community, all vested in copes, and, following the Rev. Frs. J. W. Gilman and C. E. Taylor as crucifer and thurifer, came the Bishops, vested in copes and mitres, the Rt. Rev. Fathers Osborne, Fawcett, Weller, Anderson, Morrison, Grafton, and at the end the diocesan, Bishop Nicholson, attended by his chaplain, the Rev. C. L. Mallory, carrying the pastoral staff, and preceded by torch-bearers.

The scene, as the seven Bishops and many priests grouped about the beautiful altar with its many lights and artistic decorations of lilies, for the completion of the service of dedication, was one of great magnificence and solemnity and one long to be remembered.

Next in order was the installation of Sister Margaret Clare as Mother Superior of the Western Province. The Mother Superior General presented the Mother-elect to the Bishop of Milwaukee, who was seated before the altar, having on his mitre with the pastoral staff in his left hand, and to the other episcopal visitors, who were standing. The office which was conducted with great dignity was most impressive, and at the end the Bishop led the Mother Superior to her stall and there conferred upon her full authority to rule this Province and to direct all things in accordance with the laws and customs of the Community.

Following this office, came the blessing of Sister Ella as assistant Superior, and of Sister Florence as Mistress of Novices for the new convent, likewise conducted by Bishop Nicholson, the sisters being presented by the new Mother Superior.

Then Sisters Frances and Esther, who had been appointed Sisters Superior of the Houses in the Dioceses of Chicago and Iowa, respectively, were presented by the Mother Superior, the

former to Bishop Anderson and the latter to Bishop Morrison, who, seated before the altar and having on their mitres, pronounced their blessing upon them.

This office concluded, the Holy Eucharist was celebrated, with Bishop Nicholson as celebrant and Bishops Anderson and Weller as deacon and sub-deacon, respectively. Fathers Larabee and Bowles acting as servers, and Father Taylor as thurifer. The full, dignified Anglican ritual was carried out, and one cannot witness a function of this kind without a sense of satisfaction over the beautiful Catholic heritage of ceremonial which is ours through the mother Church, and which can be conducted strictly in accordance with the Prayer Book and with the sanction of our Rt. Rev. Fathers in God.

The principal feature of the introductory part of the Eucharistic service, the reading of the Gospel, was most solemnly performed at this time. The deacon, the Bishop Coadjutor of Chicago, vested in cope going from the altar, preceded by the thurifer with smoking censer and the taper-bearers, to the rood screen where, after censing the book, he read the gospel for the day, facing toward the north. This triumphal procession of the deacon, signifying the progress of the Gospel of Christ by the ministry of preaching, together with the beautiful symbolic meaning of the accompanying lights and incense, renders this part of the service most impressive and exceeded only by the act of consecration.

The preacher of the day was the Rt. Rev. Bishop of Iowa, Dr. Morrison, who preached a very appropriate and beautiful sermon on the text, "This shall be my rest forever; here will I dwell, for I have a delight therein" (Ps. cxxxii. 15).

The Bishop most graphically and pictorially depicted the scene in the Temple wherein were assembled the Blessed Virgin and her divine Son, St. Joseph, the aged Simeon, and the prophetess Anna. He then said:

"So this scene is not unfitting for our meditation to-day.

"The world says, dear Sisters, that you have made a great sacrifice. A Sister's life is put in contrast with the apparent freedom, the many amusements and distractions, gay colors and the rich clothing, the activities, the social and intellectual interests of the woman of the world; or a Sister's life is thought of as unnatural and barren, with unsatisfied affections, as it is put in contrast with domestic life, the love of husband and children, with the self-sacrifice of service within the home. How do you regard the life of a Sister? Surely you cannot escape that which is God's loving provision for the earthly training of His children, nor do you expect to. Human nature is human nature within the convent as without; the mysteries of God's providence are as great a trial to a Sister's faith as to people engaged in the world's affairs; the cross cannot be anything but the cross. If the child Jesus was a sign spoken against, you could not for a moment think that the sign to this age of your life of dedication to God would escape the condemnation of the world. If the Holy Virgin, because of her close relation to her Son, has her heart pierced with a sword, you who attend her with the holy women, in ministry to her Son, cannot expect that because of your very devotion and nearness to the Lord Jesus, you should not feel the heart ache and the anguish, and mingle your tears with hers. Yet I press the question: What is the dominant note of a Sister's life? What the experience of a day like this? Surely you do not think of the obedience as hard; the sacrifice is not by constraint of vows taken, possibly, long ago. At moments yes; a consciousness that there is duty to be done because it is duty, sacrifices to be made because you have bound yourself to the cross, but would I not do you wrong if I thought of you as finding obedience mere sense of obligation and sacrifice a cup of bitter myrrh, which fear and constraint ever pressed to your lips? Am I not right in thinking your life is pictured rather by the holy gladness of that scene in the temple? The Blessed Virgin and the Holy Child, Joseph, Simeon, and aged Anna; for whatever the world can give those who live in it, you in common with all earnest and devout Christians, know something of the peace which passeth understanding. The Church is indeed your Father's house; the worship a joy, the holy days a delight. There are indeed many compensations in a Sister's life, but one would not speak of the gladness of service before the altar, and the adoration of our Lord and the keeping of the holy seasons as among these compensations, for these be foretastes of the glory yet to be revealed in us, bread to eat which the world knows not of and the soul sometimes cries out of its very fulness of satisfaction:

"Here would I dwell for I have a delight therein."

"The delight in God's House, the gladness with which you

observe the holy seasons of the Church, the joy with which you hear the language of the services, the alacrity with which you observe the Lord's commandments of sacramental commemoration, the pleasantness you find in the Church's customs are not your exclusive possession. They are shared by the devout everywhere and under all conditions. Your life may have unusual opportunities for such happiness, but those who have eyes to see and ears to hear and hearts to understand the mysteries of the faith always come to love the House of God and all that appertains to life within its walls.

"This, undevout people find it hard to understand. They can understand why people consider it a duty to go to church. Their own consciences sometimes disturb them because they do not go. They think it is quite worth while to go to hear beautiful music or a sermon, especially if the preacher is a bright and well-equipped man who can tell them something new, or appeal to them in an unusual way, but that any one should get a positive pleasure out of simply being in God's House, and in the services of the Church puzzles them. At most it is a matter of obedience to a requirement, and as they find nothing in prayer and praise apart from the way they are rendered, as the Holy Communion is only a thing expected of members of the Church, so the seasons of the Church's year, fast and festival, make no appeal, and are only a demand of the authorities of the Church. But the loving soul seeking a living Lord comes to love all things through which it expresses its desire for union with God. To blot out of the year Christmas and Easter, the season of Lent, Passion Week and Good Friday, would leave a sad blank in the life. The devout man or woman anticipates these seasons, finds joy in observing them, and carries through the year their inspiration and comfort. The Prayer Book becomes very precious as the years go by to devout souls living their Christian life in the Church. There is music in the very words; there is sense of fellowship with all God's people, in all lands and all ages; there is a sense of continuity of life through youth and age and the changing scenes of the world; there is sense of present communion with God and a spiritual instinct of eternal life and communion without end with the saints. And what shall we say of the service of the Altar—the vision of Christ present in His own service that He may give to each one a sense of communion and fellowship with Himself—absolve each one, wash each one, comfort each one, strengthen each one, give Himself as the living bread to feed each soul hungry for His love, His purity, His life; His thought moulding our thought, His life quickening our life, His personality touching, embracing, quickening our personality. What shall we say of that august act by which generation after generation the Church pleads the sacrifice of the death of Christ, and having made the oblation to the Almighty Father which Christ Jesus hath commended us to make, worships with angels and archangels and all the company of Heaven about the Lamb as it had been slain. What, indeed, shall we say of what this great central act of Christian devotion is to the souls of those who, loving the Lord Jesus, have received the faith of the Catholic Church. What, indeed, save that to such souls mere obedience has passed into free and loving and joyous service, and the soul dwelling in the midst of these spiritual realities finds what it finds nowhere else in the world, and again and again, as it departs, the thought rises unbidden: Here would I dwell, for I have delight therein.

* * * * *

"The worship of the Church is not intended to impress the senses of those who may come to church to hear and see. It may indeed do so, though when the novelty of a new sensation has passed, the worship may be without special attraction. No. The Church did not reason out her worship. Her life breathed it out into actuality. Her love embodied itself in it. Her consciousness of a presence after the order of the Incarnate earthly life of her Lord shaped a fitting expression, and while there is ever an impression, a subtle sense of the supernatural, in her worship—which touches people naturally devout though strangers to her teaching—it was not with farsighted wisdom and with a profound knowledge of human nature that the Church used sensible things to impress susceptible people through the senses, it was because her life and faith, her gladness and joy, had to find expression, and so through the ages the Church has become possessed of her worship, and can give but a vague account of how it was developed or by whom elaborated.

"Need I say that in this view of the matter we need not wonder if in the ages to come some changes should pass upon this expression of faith and joy as the Church gathers men under varying national and social conditions. Need I say, too, that while we all agree that all that expresses faith and love is but the clothing of the life, and the life, *i.e.*, the presence of Christ in the sacrament, is the reality, and all else secondary and subject to change, yet that as long as faith and love endure in the Church there will be little disposition to change in many particulars that in which the faith and love of the ages has expressed itself; that we will continue to find a joy in it, and that in the future as in the past, all changes will come from within and not from without, all but unconsciously as in the past, and that it will ever be faith in Christ's presence in the Holy Sacrament and love for His own service and not doubt or denial that He is present which will mould the worship of the Catholic Church; for it must be as it has been the incarnation of a devout and loving and glad adoration of Christ by the living thought of living souls.

"So, perhaps, the world need not wonder that we Christian people, trained in the Church, say of all its institutions, its forms

and ceremonies, even of material symbols and emblems: I have a delight therein; nor need the world wonder, dear Sisters, at your care for all that pertains to worship and that you love to put time and life, as you put love, into all that makes the earthly altar and the worship of the redeemed on earth beautiful and glorious.

"The scene in the Temple was for an hour. For the Holy Family there was the life at Nazareth. Christ was in His Father's House, but His life was a life of ministry. He went about doing good, preaching the Gospel of the Kingdom. We may indeed often feel as did the disciples on the Mount of Transfiguration: It is good for us to be here in God's House. As they, we would build a tabernacle here and dwell in joy in the presence of the Lord, forgetful of the world, ignorant of the demoniac and the broken-hearted father at the mountain's base, but God has not so ordered our lives. We must go out of the temple and into the world, each to his own work, but having obeyed and worshipped, we go with a song in the heart, with an inspiration, with a spiritual energy and purpose which at once transfigures our work and gives an eternal significance to it. Then we return to God's House, and again return to work and again seek the House of God, and so we go on through the days until we shall see eye to eye and face to face in God's presence, and the earthly worship becomes life in the temple not made with hands eternal in the heavens.

"So for all the faithful, but to-day, here, we turn our thoughts again to the work and life of the Sisters of St. Mary and in particular to the Sister who to-day becomes the head of the Western Province of the Community.

"We have no words of criticism for our brethren in the faith, men and women, who in days gone by fled from the world that they might be alone with God, who made it their business—like aged Anna—to dwell in God's House night and day, to pray for those who could not or would not pray for themselves. The world may witness this again. Who knows? In the frantic hurry of modern life, in the selfish luxury of our time, in the competitions of business or for recognition in society, in the weariness and disappointment of an age which has lost the art of worship and finds no abiding place in the personal religious opinions or materialistic theories of our time, if Christ does not through His faithful ones dominate the spirit of the modern world, surely the thing that has been is the thing that may be, and in weariness and disgust, if not in aspiration, and longing for peace and simple living, men and women may again flee from it all and seek to be alone and to save their own souls. But the order of St. Mary's is not such a shelter for women disgusted with the world, or broken-hearted over its experiences. It does indeed afford many blessed opportunities for religious joy, but it is preëminently a working Order. The Sisters go about doing good. They assume heavy responsibilities. The care of institutions brings into their lives many of the anxieties which women of the world must face—administration, economics, care about income, personal antagonisms, and all this while the great body of the Church people do not understand them and are not generous in aiding them.

"Surely they have their reward. They go about doing good. In an age which in spite of all its apparent indifference to religion is below the surface very religious, they are doing a great work for souls, greater perhaps than they dream. Yet, the very demand for such services as they are rendering, the circumstances of the time, and the nature of their institutional work, are their greatest danger. Their danger is, as is the danger of the priesthood, secularization.

"Wonder not, then, that to-day I have for a few moments turned your thoughts to the joy of the life lived in the House of God and linked this scene with the scene in the temple, that forgetting for a moment the heavy cares which to-day we lay upon the Sister to be made Mother of the Western Province and the Sisters whom we have made Superiors of institutions, we may with joy and gladness keep a great feast of our holy mother, the Church, the bride of Christ our Lord, and that these Sisters may to-day at least, forgetful of the days of anxiety and care know the joy of an obedience to God's providence in their lives, which has brought them here into God's House to keep this blessed feast, and as they rejoice, though with some fear and misgivings as to the future, they may renew their strength and learn when their power is secured, their vision enlightened, and their peace found.

"Truly as we make much of our joy in God's House shall we bear without heartbreak or loss of faith and fervor the burden of work and anxiety we must carry for His Name's sake."

A short office of commemoration of the Sisters departed, followed the Eucharist and closed the services of the morning.

At 2 o'clock the visiting Bishops, clergy, and guests were invited to the dining hall of the school where a bountiful luncheon was served, and then the guests were given an opportunity to inspect the convent, which was availed of by all present.

On the Eve of the Purification, Sister Francesca was professed by Bishop Nicholson, according to the form prescribed by the order.

The Community is to be congratulated upon its prosperous condition, upon the magnificent work which it is doing, and upon the increased facilities for its future activity.

A TASTE for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies.—*Gibbon*.

Harrisburg Elects Dr. Darlington

THIRTEEN BALLOTS NECESSARY.

PURSUANT to the call of the Standing Committee, the special Convention, for the purpose of electing a Diocesan, assembled in St. Stephen's Church, Harrisburg, Tuesday evening, January 31st, at half-past seven. After Evening Prayer was said, the business session was called to order by the Secretary of the Diocese, Col. Charles M. Clement, of Sunbury; whereupon the Ven. Leroy S. Baker, Archdeacon of Harrisburg, and the Rev. Charles S. Morrison were placed in nomination for President of the Convention. The Rev. Mr. Morrison asked leave to withdraw his name, and there being no other nominee, the Archdeacon, who is senior priest of the Diocese, was unanimously chosen. On roll call, 43 clerical and 98 lay delegates responded to their names. The chair then appointed committees on credentials.

The Rev. Robert F. Gibson, Registrar of the Diocese, craved the indulgence of the Convention for the purpose of advocating the raising of funds to start and maintain a diocesan Church paper for free distribution among the families of the Diocese. The idea was favor-

ing Committee, the Rev. Charles S. Morrison, assisted by the Rev. Messrs. Rollin A. Sawyer and V. H. Berghaus.

At 9:45, the business session resumed, Archdeacon Baker in the chair. It being the hour appointed for election, opportunity was given for nominators to offer information and state references as to their nominees, no one, according to the rules of order, being allowed to make any unfavorable reference to another candidate. The speeches were all of a high order, and to have judged by the recommendation of the several candidates, choice and decision must have been difficult. The President then read an appropriate selection of Holy Scripture, called the Convention to prayer, reading several appropriate collects, followed by silent devotion, after which balloting began. The result of the first ballot was as follows:

Clerical vote—Darlington 16, Faber 3, Matthews 14, Reese 5, Van Allen 3, Williams 2. Lay vote—Darlington 60, Faber 7, Matthews 23; Reese 5; Van Allen 3. Necessary to a choice—clergy 23, laity 50; no election.

Six additional ballots were cast and practically remained unchanged, the laity standing out for Dr. Darlington, the clergy divided principally between Rev. Messrs. Darlington and Matthews, with the latter in the lead. Immediately before the noon adjournment for lunch, after two hours of repeated balloting, the eighth ballot was taken and stood thus:

Clerical vote—Darlington 18, Matthews 19, Faber 2, Reese 5. Lay vote—Darlington 63, Matthews 25, Faber 2, Reese 8. Necessary to a choice—clergy 23, laity 50; no election.

At 1:30 the Convention reassembled, when three more ballots were taken, but no election, at which time Mr. Le Rue Munson, lay delegate from Christ Church, Williamsport, took the floor and made a strong appeal to the clergy, stating that the united support of the laymen was necessary to a successful Diocese, and that the votes cast for Dr. Darlington represented a large number of the communicants of the Diocese, for he was the choice of the laity.

A recess was then declared in order to allow the clergy to confer, and lasted 30 minutes, immediately after which the twelfth ballot was taken, and showed that Dr. Darlington had gained two clerical votes, although he was still far below the necessary number. Again the laymen had the floor and declared they would adjourn before making any compromise. The thirteenth ballot was called for, and when counted, Dr. Darlington was declared to have been elected. The ballot stood:

Clerical vote—Darlington 23, Faber 1, Matthews 11, Reese 2, Williams 1. Lay vote—Darlington 73, Faber 7, Matthews 13, Reese 5. Necessary to a choice—clergy 23, lay 50.

Upon motion, the election was made unanimous by a rising vote, and all chanted with heart and soul the *Gloria in Excelsis Deo*.

The Chair appointed as a committee to notify Dr. Darlington of his election: The Rev. Charles S. Morrison, Rev. W. R. Breed, Mr. George Comstock, and Mr. A. P. Perley.

The Convention was marked by good feeling, and while each man stood by his conviction and supported the candidate that to him represented the best type of Churchmanship and most suited to this new Diocese, yet no unkind or uncalled-for criticisms were heard from any quarter. The Convention adjourned *sine die*.

How MANY are there who occupy public places with private spirits! While they pretended to undertake everything for the good of others, it has appeared that they undertook nothing but for the good of themselves. Such suckers at the roots have drawn away the sap and nourishment from the tree. They have set kingdoms on fire, that they might roast their own venison at the flames. These drones stealing into the hive have fed upon the honey; while the laboring bees have been famished. Too many resemble ravenous birds, which at first seem to bewail the dying sheep, but at last are found picking out their eyes. These people never want fire, so long as any yard affords fuel. They enrich their own sideboards with other men's plate. There is a proverb, but none of Solomon's, "Every man for himself, and God for us all." But where every man is for himself, the devil will have all. Whosoever is a seeker of himself, is not found of God. Though he may find himself in this life, he will lose himself in death.—*Secker*.

THE GREAT PAINTER, Turner, sent a picture to Cologne to the Royal Academy. It was hung between two portraits by Lawrence, and its splendor was such as to deaden their effect. On the morning of the Exhibition, to the consternation of Turner's friends, an unsightly sweep of dark shadow was seen where there should have been a blaze of light and blending of delicate hues. On mentioning this to Turner, he explained that seeing Lawrence's portraits suffered from the brightness of his Cologne, he had temporarily spoiled it by covering the sky with a wash of lamp-black.—*Selected*.



THE REV. JAMES H. DARLINGTON, D.D.,
BISHOP-ELECT OF HARRISBURG.

ably received and Mr. Gibson started a subscription list, on which many names were placed. The Rev. Mr. Eckel of Williamsport, who is soon to leave the Diocese, offered then a complete set of records of diocesan affairs of the old Diocese, dating from 1839.

On announcement by the President that nominations for the Episcopate were in order and must be made without comment, the following names were proposed:

The Rev. James Henry Darlington, D.D., rector of Christ Church, Brooklyn; the Very Rev. Paul Matthews, Dean of St. Paul's Pro-Cathedral, Cincinnati; the Very Rev. Charles F. Williams, Dean of Trinity Cathedral, Cleveland; the Rev. Frederick F. Reese, D.D., rector of Christ Church, Nashville, Tenn.; the Rev. William F. Faber, rector of Grace Church, Lockport, N. Y.; and the Rev. William H. Van Allen, rector of Church of the Advent, Boston, Mass.

The Convention then adjourned to meet at 9:45 the next morning.

On Wednesday morning at 9 o'clock there was a celebration of the Holy Eucharist, the celebrant being the President of the Stand-

MONEY AND MISSIONS.

BY THE REV. W. H. KNOWLTON.

MONEY and Missions!" or "Missions and Money!" whichever you like. How *unpleasantly* the words alliterate! As facts, however, it is the regret of all earnest-souled people, and specially of the members of this Conference, that they are not brought as often as we could wish into the tripping measures of a harmonious and effective co-relationship. But may we not do something toward the provision of a betterment in the premises? This is the question of the hour. But first of all, and before we can render any united answer as a body, it is quite evident that our discussion must be had from our several standpoints as individuals. In this view, therefore, being appointed to lead this discussion, I have to say that to my mind the first step toward the accomplishment of so desirable an end as that of bringing Money and Missions, or Missions and Money, into their proper co-relationship, is the arousal, on the part of those who would promote Missions, of what I choose to call the "Spirit of the Gift," on the part of those who possess, or control money.

But let me illustrate both for making clear my meaning, and showing that the thing itself is not out of the possibilities:

A number of years ago the rector of the very poorest, so far as its material belongings were concerned, of the so-named independent parishes of one of the largest of our American cities, was in deepest trouble. He had a fair-sized congregation, but only a rented roof to cover it in; and he knew that unless a matter of at least three thousand dollars could be raised to make that roof the parish's own, and that very shortly, the work itself must come to an end. His parishioners, also, stood in deep realization of the same fact; and many had been the meetings of the vestry, and a number of the parish, looking to the relief of the unhappy situation. But none had come to sight, and little by little the gloom of discouragement had seemed to settle over all, until at last the rector felt himself so engulfed within it, that it seemed to him useless to prolong the struggle, and was about to give up. For pray as he might, and search as he could, as against the universal cry of "poverty"—"We are so poor! Oh, so poor!" he had been able to find no fulcrum for the application of the power of his initiative. And yet, his people had for the most part—the bulk of them—plenty to eat, drink, and wear; while a number of them, and among these the professedly most interested, seemed to be living on the plane of a high prosperity. All this the rector knew. But—yes, but—just as the rector said to himself, in the hour of his greatest despondency, "How are you going to convince even a Rothschild that he is well off, when he thinks himself just at the threshold of the Poor House!"

Then something happened.

Strolling half idly, one day about the noon hour, up one of the principal thoroughfares of his city, but immersed more in the thoughts of his personal sorrows than interested in the sights of the busy street, but still observant, he chanced upon a man, a stranger, dressed in the garb of a clergyman of the Church, but of so dejected a mien as to make him, to his seeming, more of a knight of the Sorrowful Figure than even himself. His sympathy, therefore, was instant. For was not here the possibility of a trouble deeper than his own? So, suiting action to thought, having halted the stranger (my friends, this story is true—every word of it), he addressed him something as follows: "I beg your pardon, but I am hunting luncheon, and, though we are strangers, yet as I imagine from your garb that we are fellow clergymen of the same Church, I wish you would join me. Let's get acquainted."

The invitation was accepted. Cards were exchanged, and at the luncheon the case came out just as the rector had anticipated. His guest proved to be a missionary from one of the rural stations of the Diocese, but whose loss of communicants, principally by removal to the city of his present visit, had of late been so large that there seemed nothing for it but that the work must be abandoned. Either this, or he must secure from charitably disposed Churchmen elsewhere a matter of three hundred dollars to assist him in making habitable the unfinished enclosure for worship that had been ventured upon in the happier days of his station. Then, what so natural as that with longing eyes and expecting hand, he should turn his feet to the great city which had been the principal financial beneficiary of his years of labor? And this he had done. But with what result?

After three days of weary trudging, in which, armed with a letter of commendation of his Bishop, he had called upon the rectors of all the principal churches of the city, seeking their permission for his canvass their respective parishes, but only to be turned down in every instance, and always with the plea that the "city parishes had troubles of their own." Empty he had come: emptier he was going away, to take up his burden, God only knowing the outcome.

The rector thought a moment. Then his jaw set, and he said: "My friend, I thought I was in trouble. I see now that I am not. But as it will take ten dollars to relieve my lesser trouble where it will take only one to relieve your greater one, if my people won't put up for me, they *shall* put up for you. Come with me. You are my inspiration. Perhaps, also, you will prove my providence. Come with me."

Three minutes later found the rector and his guest in the office of the former's senior warden, Judge S.

"Judge, this is Mr. W., our missionary at A. I vouch for him. He must have three hundred dollars immediately, if he is to save the work there, and I want you to give him ten dollars towards it. Judge S., Mr. W.; Mr. W., Judge S.," was the rector's abrupt introduction, both of the man and the subject.

The good Judge's breath seemed taken.

"Why! why! my dear rector," he almost gasped, "don't you know the troubles we are in at St. A.'s, and how it is very much a question if the parish is going to live at all?"

"I certainly do," responded the rector, rather drily, "but it occurred to me that if we had to die anyway because of our inability to do for ourselves, it had better be in the odor of the sanctity of trying to do for someone else. Judge, that ten dollars, please."

The Judge saw the point. He was not offended. But still he sparred:

"But I was thinking that if ever we got a subscription going, I would give three hundred dollars for our purposes, and I don't quite see how I can afford to add another ten," he said.

"But you can subtract it in Mr. W.'s favor, can't you, Judge?" I'm sure I shall be glad enough to get the two hundred and ninety," returned the rector, quickly, his heart thumping with delight at having at last obtained the long withheld indication in definite figures of the sum intended by his leading parishioner for the cancellation of his difficulties.

For answer, the Judge turned to his desk and wrote the required check, which he handed Mr. W., saying: "You are more welcome to this than I can tell you"; and then, having busied himself for a couple of minutes with his pen and a sheet of legal cap, the rector, on receiving the product, found it a subscription heading for the needs of his parish, followed by the Judge's name for the full amount of his original indication, without subtraction of the amount he had given the missionary.

Thus was the incident closed; but only to be followed by others, and still others, if not of like, yet of kindred character. In three days the missionary had returned to his home bearing with him an amount even larger than had been his quest; and in three weeks the rector was able to make public announcement of a subscription, equal, not only to its original purpose of housing his congregation, but enough more to add a transept and put the whole in a condition of excellent repair.

What had happened?

Why, simply, an arousal of the Spirit of the Gift through Providential leading, and an unstudied embrasure of the angel of opportunity: "*I will not let thee go except thou bless me*"; and with the result, that in one instance, at least, Money and Missions had been brought into a harmonious co-relationship, and with the corollary, that a "parish having its own troubles, also," was rescued from the brink of dissolution to become a permanent and useful fixture in the city of its abidance. . . .

Now to the point:

When I heard of the inauguration of the present system of Missionary Departments, each to have its own special secretary as a special agent for the stirring and stimulation of our people to missionary knowledge and endeavor, the heart within me leaped for joy. The plan seemed to me so practical, and promising of great results. Still, there was this misgiving: Since under this plan, these secretaries must hold rectorships also, to command, of necessity, their first energies, leaving only their surplusage for devotion to the missionary cause, its promise, though great, yet seemed to me still far too little in the way of accomplishment as by comparison with our needs and opportunities. Then why, I said to myself, in view of the needs, should we not rise to our opportunities in this regard, and commission men for these positions whose sole and only business it should be to look after the missionary interests of their several appointments—responsible men, full of wisdom and of zeal and of the Holy Ghost: having executive and organizing ability, and a spell-binding power, to arouse the Spirit of the Gift and to gather up, as far as might be, the generous fruitage of its awakening!

And what I said to myself then, I say to you now, and through you to the whole Church, if so be it may care to listen. My maintenance is, that the plan is practical, businesslike, feasible, full of promise, and for materialization, waiting only on the time necessities of the first half hour of the next meeting of our General Board of Missions.

But one objects, and says, "There will be no money to spare for the payment of the salary and other expense obligations which will be thus incurred."

What nonsense! One morning about two months since, an agent of no specially striking personal appearance or gift of speech, but having a good cause, and one commended by our diocesan Council, walked in upon one of my so-called "poor" missions, and at twenty minutes of four in the afternoon of the same day had walked out again with the sum of twelve dollars and fifty cents, willingly donated by a people who a year previous thought they had done nobly, when in response to my plea from the chancel they had returned one dollar and thirty cents for the same cause, and a little later on, the munificent sum of four dollars and thirty-five cents for the work of the General Missions of the Church.

Again: At another of my "poverty-stricken" stations, there had been from time out of mind a perennial grumbling at the hardship and injustice of an annual twenty-dollar assessment for Dio-

esan Missions. "What does the Bishop mean? What does the Diocese mean? What does everybody mean? Do they think we are a lot of Rockefellers and Vanderbilts down here? We won't pay it." Such was about the talk I was accustomed to hear from every side. Then one day, when things parochial seemed about their very darkest for us in a financial way, at my secretly preferred request, came the accredited agent, knowing the story of the missionary needs of the Diocese, telling it with power, and taking his collection. And when on the following Sunday I announced the result as amounting to nearly eighty dollars, so far had the people forgotten their former grievance and their fancied poverty, that when I came to ask a doxology in response, the only ones not to join with "voices in loud acclaim," were a few, more glad than the others, whose streaming eyes betrayed the reason of the choked lips that refused utterance, and whose purses were straightway opened once more to meet all the parochial deficiencies.

Again: Some years ago a newly consecrated Bishop was sent to a missionary jurisdiction in the West, bearing with him the promise of financial backing from our General Board up to the limit of its ability. That limit, stretched over a number of years, proved an average, exclusive of his personal salary, of about \$2,500 per annum. Then one day, having a deep consciousness of his needs for much more than this, if he was to accomplish anything at all worthy of his mission and responsibility, he set out for the East on a tour of personal presentation and collection, and in three months he had returned to his jurisdiction, bearing with him in cash and good pledges, an amount equal to more than the Board could possibly have afforded him in ten years.

The conclusions from these instances are obvious. Whatever the department, whether in the world's business, or the Church's, there is no danger but that a good agent, having a fair presence and an acceptable line, will more than pay for himself as he goes along. While in the Church, as conditions are, rectors and the pastors of local flocks generally, unable for very pressure of their manifold local duties to familiarize themselves with the necessary data, if missions and their needs are to become known as they ought to, compelling prayers and offerings from every hand, it can be only as our leadership in the Church, venturing for God, and rising to its opportunities, shall commission, the "special agent," and plenty of him, to this end.

Such is my opinion. Nor yet, as the plan suggested commends itself to the approval of our leadership, can I think of one reason further why its adoption should be delayed. The men for the assault—ten to select from, where we can use but one—are ready and equipped, and waiting only on the command, "Forward; Double time; March!" The details—a matter of a moment only—can easily be arranged. The pages of our present day history swarm with precedents of success. One: the recent triumph of our Methodist brethren in the completion of their "Twentieth Century Fund for Missions." Twenty millions for Missions! Think of it! And who did it? And how was it done? Answer: Under God, through the employment of the "special agent" on the part of a Church blessed in a leadership, with whom to conceive great things is to set about their performance, hesitating at no cost. And now (so I am credibly informed by my local Methodist brother), this same "special agent" is out after another fund, and larger still, for the promotion of the eleemosynary work of his Church. He will get it. In fact, he has compassed nearly a million of it already.

But will the plan so commend itself to our leadership? Let its wisdom be of the highest, and its precedents for success as the stars for multitude?

If I say, "I doubt it," my note will probably be instantly resented as out of acclaim with the harmonies and holy enthusiasms of this splendid conference, and justly. I do not doubt it, therefore. No, not for an instant. But I ask the question, because it has so nearly always seemed to me that the moment a man has been called to the high position of leadership among us, that boldness of character which appeared to possess him while he was yet a subordinate, and was his real title to advancement, disappears, and in its place has come a cowardly fear—for what? Why, as near as I can figure it, in regards to those who have been nearest and dearest to me, simply lest, if he continues in his boldness, the stipend money for his missionaries will not be forthcoming, and he be thrown into the agony of beholding them in suffering, for which he thinks himself largely responsible, but is without power to relieve. So, delaying to join the battle, he goes into council instead—to spare his missionaries! This is honest. I had it from a Bishop of this Church, who was also the truest man I have ever known. "I can die, but I cannot see my clergy suffer," he said.

But why should not a Bishop give his missionaries credit for the same proud willingness to endure hardness as the "good soldiers of Jesus Christ," as was his own while he was yet in the ranks with them? He should remember that they chose him, not to spare them, but to lead them. And I say this, not for any discouragement I feel, but as one whose chief pride is, and will be, if he may be counted one of that band of the Church's soldiers who, no matter how long it has waited upon the firing-line of her missionary endeavor, facing its open deaths; or how sieve-like its outer guards against the bullets that have never ceased to hail; or how noisome and hardly borne the pestilences and starvations of its inner trenches, has yet never faltered of its courage, because expecting each new day that the

councils of determination on the part of our leadership should at last be over, and the battle joined—The Battle! In which the inspiration of the common soldier is found ever in the superior daring and willing exposures of a commander beloved. And I am expecting this to-day. And if it comes not to-day, I shall expect it to-morrow. Some day it will come, and then, VICTORY!

ACKNOWLEDGMENTS.

By CAROLINE FRANCES LITTLE.

IT is of course understood that Church people do not give to charitable objects for the sake of reward, or for the desire to be known as generous, for the ideal method is to give anonymously; but in certain cases it may be necessary to give the address of the sender, lest cheques or articles be lost in the mail, and a courteous acknowledgment always increases the interest of the donor.

Recently at a meeting of the Woman's Auxiliary, appointed to hear the Bishop of Alaska, a member of a committee, speaking in behalf of a worthy object, gave as an inducement why we should assist that cause, the following:

"They always acknowledge what is sent them."

A Churchwoman who was present told me of a work in the far West in which she had once felt a keen interest, and to which she had frequently made donations, but not in her name. Anxious to help the important Sunday School work there among the whites and Indians, she went to the Bible House in New York, and purchased some forty Bibles, Testaments, and copies of the Gospels bound separately, and also together, in pretty red covers. These she did up in several different packages that some of them at least would reach the missionary, and for safety put her own address on the wrappers; but she never heard of their having been received. As she said to me, "A postal of acknowledgment would have kept up my interest, for I did not want thanks, but I suppose he was disappointed when he opened the packages and I have never sent anything there again."

Even money is not always acknowledged, and the enthusiasm of the giver is dampened.

There is an institution in our Diocese where, no matter how small the donation, it is acknowledged by a courteous card of thanks. In fact it is preferred that the name and address of the donor be known. What is the result? Not only Church people, but sectarians give, and give freely. Before Christmas, to each of the usual patrons is sent a large, strong bag, on one side of which is a printed request that it be filled, with a blank for the donor's name and address; on the reverse, is a figure of Santa Claus, and in large blue letters the thanks of the children for past favors, with the greetings of the Season. Within a week after their return to the House, each donation is courteously acknowledged. It costs but little to send the postcards, and there is no surer way of building up a permanent interest in the hearts of a large circle of people.

Then another mistake, which is frequently made in appealing for missionary, or other causes, is the asking for only large sums of money. It seems always to be preferred that one person give fifty dollars, rather than that fifty people give one dollar, or that a hundred give half a dollar. This naturally deters people of small means from offering their mite. One woman whose husband's means were limited, was interested in Missions, but she felt that she could not spare more than a dollar at a time for the different appeals; and although she sent that amount she felt that it was not really desired. A great deal is said if one person gives a thousand dollars, even if the name be withheld, but if one thousand people each give a dollar, the result is the same, and ten hundred people will have a share in the glorious service of giving.

The Bible says that we must not give to be seen of men, and that God loves a cheerful giver; but it also says "Be courteous," a command that should be remembered.

IN A PICTURE GALLERY in Dusseldorf, Count Zinzendorf had a remarkable experience, which affected his whole after career. He stood before the picture, "Ecce Homo!" Jesus wearing the crown of thorns and the purple robe, with the inscription in Latin, "This have I done for thee; what hast thou done for Me?" He was deeply impressed, and determined then and there, to devote himself wholly to Christ. The answer we must give this passionate question from the Cross is the test of our love for Christ. It is no enough to voice our love in hymns of ardent devotion, or in prayers, or in saying that we are Christ's for ever. The question is: What will you do for Christ? What will you sacrifice for His sake? Consecrated life is the only certain proof of full devotion to Jesus.—Selected.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

THE RAISING OF THE DAUGHTER OF JAIRUS.

FOR SEPTUAGESIMA SUNDAY.

Catechism: Eighth Commandment. Text: St. John v. 21.
Scripture: St. Mark v. 22-24, 35-43.

AFTER a day's absence from the multitude that had been gathered to Him at and near Capernaum, the Master returned to them again. During that day's absence He had calmed the storm on the lake and had healed the fierce demons of Gadara and had sent one of them back to his home town to an unwelcomed ministry. That the Master should leave the crowds and give that day to the saving of that one man is full of significance. Now He returns to the crowds.

But even when He was ministering to the crowds, His most striking work was with individuals who came out of, or through the crowd. To-day's lesson tells of one such man.

Jairus was one of the rulers of the synagogue at Capernaum. He had very probably been present that first Sabbath day in Capernaum, when the Lord Jesus taught in the synagogue and there cast the evil spirit out of the man. At that time the opposition of the leaders of the Jews had not, it seems, reached Galilee, for there was no criticism of His deeds of kindness on that Sabbath day. Jairus, if he was present at that time, must have been impressed by what he had seen and heard (St. Mark i. 21-27). But the rulers as a class became enemies of the Master (St. John vii. 48). Jairus may have been one of the rulers of the synagogue at Capernaum who went to Jesus on behalf of the centurion who had built the synagogue and whose servant was in need of healing, but we do not know.

It would seem from the account here, that he had delayed coming to Jesus for help until every other hope had gone. Then, when his daughter was at the point of death, he had finally overcome his prejudices and all that made it hard for him to go to Jesus, and came to Him with his petition. What he had himself seen in the synagogue, and what he had heard of the wonderful deeds of this Teacher, must have made his thoughts turn to Him as soon as he realized that there was real danger of losing his daughter. And there is no need of minimizing the difficulties in the way of his going directly to Him. As a ruler of the synagogue he was unwilling to lend his influence to anything of a doubtful nature. His great need finally led him to the One who alone had power to give him what he needed.

If you will bear in mind that it was with only a little faith that he came, and even that was ready to vanish at any sign of discouragement, you will see why what happened was designed to bring that weak faith out into open and unquestioning belief.

Whether the delay caused by the woman with the issue of blood was deliberate or providential, it was in either case so ordered for the good of the man Jairus. When the messengers came with the report of what had happened at the house, the Master gave the troubled man a word of hope: "Fear not, only believe." The utmost need had now come, requiring on his part the utmost faith. The faith that answered may not have been very strong, but it kept the man from despair and from making any objection to the Master's visit. And at last he saw Jesus as the Lord of life.

There is little in the narrative which may not be clearly understood by careful reading on the part of the teacher. Much of the effect of these lessons on the miracles depends upon the vivid recital of the story. The teacher should study the story, comparing the different accounts until he can himself see all that took place. Then he should try to make the pupils see what he sees.

It is the custom in the East to have hired mourners and flute-players, who come into the house and add their wailing to the weeping of the real mourners. These had already gathered when Jesus arrived at the house. It was these whom he ordered from the house.

His words to them in which He assured them that the maid was not dead but sleeping, had perhaps a double meaning.

Certainly they were true of the sleep of death in His presence. He could call to the dead and they would hear His voice. He could wake the dead out of sleep. He has assured us that He, like the Father, has power to quicken whom He will. Also that the dead shall hear the voice of the Son of God, and they that hear shall live. He here has shown that there is a real and literal truth to His words.

Here, and at the gate of Nain, and before the grave of Lazarus, He showed that the dead are but asleep as to His voice. He called and the dead heard. There is no reason to suppose that that power has ceased. The dead then heard, they still hear that voice, and the hour is coming when the dead shall hear that voice as it speaks, and hearing, shall live.

He gave a strict charge that they should tell no one of that which had taken place. It would be, of course, impossible to conceal the fact of the restoration of the little girl to life, but the details of that sacred hour might well be kept to the little circle of five who had been not unworthy of being present. The "not dead but sleeping" spoken to the mourners, might in its literal sense be taken to explain what had happened. And yet the laugh of scorn had borne witness to the fact that they knew that she was really dead.

The main truth to be taught by the lesson is that already explained: that the dead are but asleep to His voice. But it may be taken also to teach the lesson of the need of being awake to spiritual things and obedient to the voice of the Master. Life is more than meat and drink and clothes. It is possible to go through this world and only partly live. As the little daughter of Jairus, at the words, "My little girl, Arise!" awoke to a new life, like the old, and yet more of life than she would have had but that she had heard the voice of the Lord Jesus, so unless we hear and obey the message which He brought to earth for us, we do not live a full, complete life. We may be dead to all the great truth of God's love and work for us. And to every one of us He comes with His call to awake out of the sleep of spiritual death and obey His voice. It is a real call. To answer it and to do always such things as please Him, is a real entering upon a new and higher life.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EDUCATION PROBLEM IN THE SOUTH.

To the Editor of The Living Church:

REFERRING to the article in your paper on January 14th, by Bishop Horner on "The Education Problem in the South," and to the Communication in your columns on January 28th, I would like to say that I will be in Chicago as the representative of Bishop Horner and the District of Asheville, from March 5th to the 11th. I hope at that time to have opportunity of presenting our work and to hear from all who are interested in it. At present I can be addressed, care of Church Missions House, 281 Fourth Ave., New York City, and, during my stay in Chicago, care of the Rev. W. O. Waters, 1604 Prairie Ave.

Very truly yours,

WALTER HUGHSON,
Archdeacon of the District of Asheville.

January 31, 1905.

WE NOTICE one general characteristic of the Biblical revelation, which has not had justice done it by many who reject, at first sight, the Mosaic account of the Creation. The fact is that the Bible had in the beginning, and preserved throughout its whole development, one great scientific virtue. The Biblical view of nature is singularly free from the mythological and superstitious conceptions of Nature prevalent in antiquity. It is kept, in this respect, from one fatal defect of other early religious literature. It possesses, from the start, a virtue which made it capable of growth. The multitudinous personifications of other primitive religious traditions and sacred hymns are not to be found in the book of Genesis. Here is a variation from the prevailing type of religious tradition, here is a specific mark upon our Bible, at its earliest appearance, which we are at a loss to explain when we consider the historical environment amid which it sprung up.—*Newman Smyth's "Old Faiths in New Light."*

Literary

Religious.

The Ethical Teaching of Jesus. By Charles Augustus Briggs, D.D., D.Litt. New York: Charles Scribner's Sons, 1904.

This book illustrates one use of destructive criticism by the class of minds to which the author—unfortunately a Christian priest—belongs. Its ostensible object is to group the recorded utterances of the Lord under their principal moral categories. Its real aim, however, is to discredit the present scriptural record of His sayings, and to substitute an alleged report of His exact words, now for the first time correctly quoted.

As might be expected, some of the substitutes admirably express ideas which a certain class of interpreters read into the Master's mind from an inspiration of anything but loyalty to His mystical Body. But even were this otherwise, the method by which the author accomplishes his modest aim is somewhat too simple for the would-be significance of its consequences. He first discusses the order of priority in the present Gospels, and assigns their sources in accordance with the "two-document theory." This leads to an inquiry into the nature of one of these conjectural sources, the *kyriaka logia* of St. Matthew, which Eusebius in his classical passage says is mentioned by Papias.

It is here that the author develops the point, which he evidently hopes will create a sensation: "The greater part of the teaching of Jesus, as it appears in Matthew and Luke, is in the gnomic form of Hebrew Wisdom. This, for the most part, was derived by these Gospels from the *Logia* of the Apostle Matthew. Some few of the *logia* are given in the present Mark; and still fewer in the Gospel of John. All of these come from a Hebrew original, arranged in the parallelisms of Hebrew poetry. . . . They sometimes have strophical organization, but none of them is of any great length. All of the Gospels disregard more or less the poetic structure. The *logia* are sometimes condensed, and sometimes enlarged by explanatory statements; but it is quite easy to find their original form, and so get the very words of Jesus in the form in which He uttered them."

This established, it is obviously easy to relegate to this versified class such teachings of our Lord as are unwelcome to modern society, displeasing to rationalism, or, in general, too theologically definite. Then by selecting a convenient "Hebrew metre" for the passage, any objectionable features, like the trine baptismal formula, or the unchangeable state of the last souls, or the indissolubility of marriage except by death, may be so manipulated as to interfere with "the strophe," and therefore declared unauthentic. With this edifying and reverent amusement the rest of the book is principally occupied.

But the two supports on which this theory of an exact metrical structure stands are both decidedly unsound. The first criterion applied is "parallelism" in thought or expression. But a large proportion of the passages thus classed display no parallel in either of these respects, but only the rhythmical possibilities of seventeenth century English prose. Still more unfortunate for the theory is the existence of very decided parallelism in passages of Scripture not included in the author's gnomic canon. In St. John's Gospel alone, which, we are told, depended but little on the *Logia*, we may instance iii. 18, 20-21, v. 20-23, vii. 18, and others. Again, outside of the Gospels there are passages like I. St. John v. 7, containing words not attributed to Christ at all. This verse is now generally accorded an origin later than even the sub-apostolic age, and is referred by commentators to no more poetic source than a patristic gloss; yet its parallel construction with the genuine verse which follows it is far more marked than in most of the instances given in the work before us. Each of the two verses would make an admirable "strophe" of three lines; yet they had no oral source. It is needless to multiply instances. The frequent occurrence of scriptural passages more or less parallel or antithetical is not confined to the reported words of our Lord, nor even to oral teachings of others.

The second argument, which is quasi-historical, seems to us equally unsound. Some of our Lord's utterances may indeed have been "given by Him in the form of Hebrew Wisdom, in accordance with the method of the rabbis and wise men of his people." But it is quite another matter to attribute to the gnomic poetry of the wisdom-literature an exact and highly developed system of metres, corresponding to those in the list furnished by the author. And again, where such a list, if correct, must be interpreted according to the very crude principle of the Semitic metre, and where various metres may occur in close combination, the discernment of even the most evident ones cannot surely be so certain a process as we are told. Yet we must exercise even a stronger faith than this, when the restorer of "the very words of Jesus in the form in which He uttered them" not only fixes upon the kind of metre, but describes it as being so exact that a single word (in the original) must be an addition! One so "familiar with the forms and methods of Hebrew

Wisdom" ought to know that this kind of utterance, while decidedly poetic in form, embraces varied degrees of structural perfection. The rejection of a word or two from a "hexameter" line, or of a perfectly natural line from a "strophe," on the plea of redundancy, is simply too fanciful to be taken seriously.

W. H. McCLELLAN.

Problems and Principles. Being Papers on Subjects Theological and Ecclesiastical. By the late R. C. Moberly, D.D. Edited by the Rev. R. B. Rackham, M.A. New York: Longmans, Green & Co.

This collection of papers and speeches by the late Dr. Moberly will be gladly welcomed by all those who have read his two large treatises on *Atonement and Personality* and *Ministerial Priesthood*. They will enjoy most, perhaps, the theological essay, *A Religious View of Human Personality*, a sermon preached at Oxford. It carries further the theory of personality set forth by the author in his longer work, particularly in reference to human personality. The essays on ecclesiastical problems in the second half of the volume are hardly as interesting to American Churchmen as to English, owing to the very different position of the two Churches with respect to the State. *Undenominationalism as a Principle of Primary Education*, and the essay that immediately follows it, *Is the Independence of Church Courts Really Impossible?* will excite the most attention, and repay the thoughtful student of our own American conditions.

The most valuable paper in the whole collection, however, is the one entitled *The Fulham Conference on Communion, with the Atonement*. This is in the form of a criticism of the formal report of that conference. Originally printed in the *Journal of Theological Studies* (April 1901), it is now reprinted in this volume, and is thus likely to have a wider circle of readers. It is not too high praise of this essay to say that the whole volume should be had for the sake of it alone. It will clear up many difficulties for anyone who finds himself entangled in the antinomies of Zwinglianism on the one hand, and of some Roman theologians on the other, the cardinal mistake of both of which consists in a notion that in the Eucharist the actual moment of Calvary is reproduced either in mind or in fact. Dr. Moberly brings out the Scriptural signification of "blood," and the use of blood in the Jewish system of sacrifices, and the use of these ideas of sacrifice by the author of the Epistle to the Hebrews. He criticises the expressions used by some Anglican divines in the light of this and of the earlier Christian fathers. It is a most deep and thoughtful paper, and ought to be read by all serious students of the subject of the Eucharistic Sacrifice. At the same time, one cannot but feel that if Dr. Moberly had enjoyed the privilege of using the American Liturgy instead of the English, his consideration of the matter might have been carried a little further, and the earlier and more primitive notions of the Eucharistic Sacrifice have been illustrated by the liturgical praxis of the undivided Church.

H. R. G.

Christian Character. Being some Lectures on the Elements of Christian Ethics. By J. R. Illingworth, M.A., D.D. London: Macmillan & Co.

A full measure of both profit and enjoyment might well be expected from any such work by this author, and none who look for it here will, we think, be disappointed. The style is clear and graceful; the arrangement constructive and progressive; the type is excellent. Points of especial worth are the treatment of the fact and nature of sin, the relation of personal life to social, and the fundamental place and value of sacraments. The whole chapter on the last subject is valuable. The chapter on Mysticism scarcely seems to justify its presence in the work by the importance of its conclusions; but in this it stands alone.

The author's treatment of the Religious Life is so incidental that it is hard to ascertain his opinion as to its permanent value. He mentions the counsels of poverty, chastity, and obedience, as illustrating the statement that "the pursuit of perfection has sometimes been carried on in imperfect ways." Later he seems to condone them somewhat, as being, for the age in which they throve, "the most effectual" methods men could have adopted; thus apparently implying that the Religious Life has no longer a *raison d'être*. If we may be permitted to demur, Dr. Illingworth here seems to confound a principle capable of erroneous application, with the essence of the error itself. It is no adequate estimate of the monastic principle to conclude that it merely met a need for particulars, which "often lead men, especially in rude states of society, like the dark ages, to lower their morality into legality, and think less of their internal motives than of their external obedience." This moral obliquity is a tendency universal to all ages and phases of life. It tends to express itself in belief as well as practice; yet we are sure Dr. Illingworth will not contend that Christian doctrine ought never to have been expressed in the form of dogma, nor will he regard such expression as at the best only temporary. Were the Religious Life only a temporary shelter for an immature Christianity, it could hardly prove its claim, as it still does in the twentieth century, to form in many souls a large and noble type of the Christian character.

W. H. McCLELLAN.

Diocese of Connecticut. The Records of Convocation A. D. 1790 to A. D. 1848. Edited and Annotated for the Diocesan Commission on Archives by the Rev. Joseph Hooper, M.A. New Haven: Printed for the Convention. 1904.

This volume is the result of a great amount of research and is the re-publication of the records of "Convocation," a voluntary gathering of the Connecticut clergy, from 1790 till 1848. Prior to those reprints, we have an historical introduction, in which the earlier convocations of the clergy during the eighteenth century are summarized, while in the appendix are a considerable collection of historical notes relating to the early clergy of Connecticut, and other incidents brought out in connection with the records themselves. Only those who have had occasion to search through unpublished documents can realize what an amount of labor and research is involved in such a work as this. It is a valuable addition to the historical literature of the American Church, and one that in large degree covers entirely new ground.

The Church of England. Sermons and Addresses. By Herbert Edward Kyle, D.D., Bishop of Winchester. New York: The Macmillan Co. Price, \$1.75.

The title of this volume is to some extent a misnomer, for it consists of a collection of sermons on many different topics, of which those relating to the Church embrace only three or four. The sermons are replete with interest and with evangelical value, and the position which the author takes with respect to the Church shows himself to be one of the very best of the Evangelical party, who seeks to be fair to other Churchmen and generally succeeds. His conception of the Church is far and away in advance of that of his distinguished father, sometime Bishop of Liverpool, and there is throughout a lack of the partisanship that attached to the administration of the latter.

On Holy Ground. Bible Stories with Pictures of Bible Lands. By William L. Worcester. Philadelphia: J. B. Lippincott Co.

This is a very attractive volume of Bible stories, in which, running from Genesis to the Ascension of our Lord, there are selected incidents of Bible history treated first in narrative form, and followed, then, by the scriptural reading in the King James' text. The illustrations, which are plentifully sprinkled throughout the volume, are largely from photographs of Bible scenes, and printed, as they are, on fine, heavy paper, make a very handsome volume. The author's text is also excellently prepared.

Here and There with the S. P. G. in India. Third Series. Published at the Society's Office, 19 Delahy St., Westminster S. W., England. Price, 1 shilling.

This is an interesting little handbook, in which the missions of the S. P. G. in India are fully illustrated and their work explained.

On the Study of Words. By Richard Chenevix Trench, D.D. Edited with emendations by A. Smythe Palmer, D.D., author of *Folk-Etymology*, etc. New York: E. P. Dutton & Co. Price, 75 cts. net.

We have here a newly edited version of Trench's standard work, in which the editor's notations are given in bracketed footnotes, so that one easily perceives what is the work of the eminent author and what of his newest editor. One easily perceives that Dr. Palmer, who describes himself as a pupil of the great Irish Archbishop, has entered fully into the thought of his master. His footnotes, which take advantage of the study in philology that has made such great progress since this volume was first produced, are quite as valuable as the main text that has long since become familiar to students.

The Home Mechanic. A Manual for Industrial Schools and Amateurs. By John Wright. New York: E. P. Dutton & Co. Price, \$2.50 net.

This is an exceedingly useful volume to have in the home and to give to growing boys who are anxious to turn their instinct for creating into practical channels. It of course requires, however, some mechanical genius on the part of the reader.

Echoes. Poems by Elizabeth H. Rand. Boston: Richard G. Badger. Price, \$1.25.

This volume begins with a pleasingly told "Legend of David of Bethlehem" in prose, after which its contents are entirely in verse. Many of the latter are devotional poems, all infused with a thoroughly Churchly tone, as would be expected from the pen of the author, whose contributions have appeared from time to time in the columns of THE LIVING CHURCH and of *The Young Churchman*.

The Doctor's Speaking Tube. By Katharine Dooris-Sharp. Boston: Richard G. Badger. Paper, 50 cts.

We have here various verses, few of which would pretend to the rank of poetry, but with pleasing thoughts running through them and in many instances in a lighter vein. There is, in addition to this paper bound edition, an *edition de luxe* containing the author's portrait, the price of which is \$2.00.

ONE OF THE BEST expositions of the subject that has at any time come to our notice, is a pamphlet from the pen of the Bishop of Connecticut, entitled *The Catholic Ideal of the Church: An Essay Toward Christian Unity*. (By Chauncey B. Brewster, D.D., Bishop

of Connecticut.) The essay is one that was delivered at Washington under the auspices of the Churchman's League of that Diocese. In condensed and very readable form, the distinguished author treats of the attribute of Catholicity in the Church, showing that the term "Catholic" is not used merely as an adjective denoting space, but as involving a far higher meaning and ideal for the Church, which she has ever sought and not always reached.

There are few Bishops in the Church whose productions we are always so ready to commend as the Bishop of Connecticut, and though limited by the condensed scope of this, his latest writing, we view it as among his best. (New York: Thomas Whittaker. Price, 25 cts. net.)

FROM The Macmillan Co. of New York, we are in receipt of a very useful little booklet, entitled *Notes for the Guidance of Authors in the Submission of Manuscripts to Publishers*. It is the expansion of a pamphlet issued a few years since on similar lines, and would be most useful if it might be carefully read by those who expect to submit manuscript to publishers with any hope of having it accepted. The lack of authoritative standards in punctuation and other details of composition is one that seriously impairs the usefulness of ordinary instructions in rhetoric; and it is a fact that the vast majority of writers, even among those who have achieved wide distinction, are so deficient in matters of punctuation, capitalization, and even the construction of sentences, that they would in many instances be humiliated for life if they could see in cold type the reproduction of the sentences they themselves penned. This little pamphlet is intensely practical, and its suggestions would go far to correct any manuscript if they were fully carried out. (New York: The Macmillan Co. Price, 25 cts.)

A SERIES of attractively made booklets is described as "The Temple Topographies," of which two volumes have already been acknowledged. We are now in receipt of *Broadway, A Village of Middle England*, by Algernon Gissing, with Illustrations by Edmund H. New, and *Evesham*, written and illustrated by Edmund H. New. Many of us who were ignorant of the fact that Broadway is the title of a village of Middle England, will have learned through this little handbook to appreciate what is the romantic story that may be drawn about the villages of the English midlands, while various similar places will be brought to recollection. (New York: E. P. Dutton & Co. Price per volume, 50 cts. net.)

THE OFFICIAL publication of the *Constitution and Canons* for the Church, as adopted and amended in the recent General Convention, has now been made by the Secretary of the House of Deputies and the book is ready for official distribution to those entitled to copies, and for sale to those who wish to purchase them. We shall take occasion somewhat later to state more fully the changes that have been made in the law of the Church through the new canons.

AMONG new books for Lent that are announced is one from the press of Thomas Whittaker, entitled *The Last Discourses of Our Lord*, in forty readings by the Rev. Dr. A. G. Mortimer. The Young Churchman Company will publish two new volumes of addresses on the Seven Last Words of Our Lord, one being from the pen of the Rev. Dr. A. St. John Chambré of Lowell, Mass., and the other from the Rev. E. A. Larrabee of Chicago.

THOMAS WHITTAKER is about to publish *Life and Its Problems*, a volume of recent sermons, by the Rev. Dr. A. G. Mortimer, of Philadelphia.

The Common Lot. By Robert Herrick. New York: The Macmillan Co.

This novel is a vivid picture of what is going on in the length and breadth of our land in the mad hunger and thirst for display and position, as secured by the acquisition of money. The story contains no notable situations or characters, but its interest lies in the life-portraits it affords. The persons playing their parts are the men and women you meet in the social circles of our American cities. All the double-facedness of many a business or professional man is here accurately depicted. The praise that American codes put upon mere shrewdness, so that it be but successful in attaining its end, is well described, and all the inner sordidness of much pomp and ostentatious advancement is only too truly set forth. The author has in many ways given us a depressing book, as the presence of ideals is so seldom in evidence in his characters, *i.e.*, ideals that really deserve the name. It is to be hoped that some of his readers will profit by looking at their own likenesses, and thus realizing how utterly low and sordid are the range of their average ambitions and hopes.

Traitor and Loyalist; or, The Man who Found his Country. By Henry Kitchell Webster. New York: The Macmillan Co.

This tale of the Civil War needs to be worked out into something like completeness. It is too unfinished to appear quite coherent, and its climax, or end, too unprepared for. It seems to bear the marks of haste, and while good in some of its descriptions and scenes, needs rounding out and revision.

The Passion of Our Lord. By the Rev. Charles W. Heisler, D.D. Albany, N. Y.: The Sabbath Literature Co. Price, 60 cts.; postage 5 cts.

We have here from the pen of a Lutheran pastor, an admirable manual and guide for Holy Week and Easter. "The plan is to present the gospel material for each day in its proper order, in appropriate sections, with brief introductory notes, to make clear the order and relation of events, as they appear from careful study of the four Gospels." Appended at the close is a tabulated chart, in which the successive events of the various days are given in their order, showing also the relation between the Jewish and the modern day, together with references to the four Gospels arranged in parallel columns. Dr. Heisler's book shows much study and research. "The old version is retained as being the more popularly acceptable."

Instructions in the Christian Religion. Compiled by the Rev. William Francis Shero, M.A. Lancaster, Pa.

Gratitude is due for every earnest effort to render assistance in the important work of teaching and training the Church's young. Mr. Shero's contribution to this cause, *Instructions in the Christian Religion*, keeps in view the Catechism, the Christian Year, and the weekly catechising which the Church requires of her priests and pastors. There is a lesson of two pages for each Sunday, not question and answer, but in terse narrative form, to be studied by both rector and children, in preparation for the public catechising which is to follow. The subjects are mainly the same as those in the Bishop Doane series. Mr. Shero's work is admirably done, and the method is one which might well be inaugurated in all our parishes. The definite point aimed at is preparation, without which catechising is quite sure to be ineffective.

The Wisdom of the Desert. By James O. Hannay. New York: Thomas Whittaker. Price, \$1.00 net.

We have found keen delight in the study of this book, which makes luminous a portion of religious life in the world, not sufficiently familiar to most Christians.

Under appropriate headings, Mr. Hannay has given us stories and sayings from the early Egyptian monastic literature. Each section is preceded by a singularly beautiful and valuable introduction. The hermit life is made to speak for itself, in the words of those who bravely embraced it; and it is hardly necessary to say that lessons flow from the sympathetic study of this subject, which may help materially an age of religious life to a large extent deficient in discipline and in the ascetic spirit.

The Splendor of the Human Body. A Reparation and an Appeal. By the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands. New York: Longmans, Green & Co.

This little book by Bishop Brent seems to be a course of addresses given, apparently, at Groton School, Massachusetts. The author speaks of the Order, the Magnitude, Divinity, Sanctity, and Glory of the Human Body, and in the last address, exhorts us to purity and deep reverence for our bodies.

The Bishop, even in these simple addresses, shows his profound learning along various lines, and at the same time his power to use it in plain and very practical ways.

Latin Hymns. Selected and Annotated by William A. Merrill, Professor of Latin, University of California. Boston: Benj. H. Sanborn & Co.

We have in this volume a good selection of the best Latin hymns of the Christian Church. It is certainly an excellent idea to introduce into our colleges not only a knowledge of classic Latin, but also an acquaintance with the Latin of the Christian Church. The author has a clear and useful introduction and a few simple notes. A good many of the hymns in the volume are well known to us in English, as they are found in our Hymnal and are sung in our churches. It is a pleasure to have them also in their original form.

Offices for Special Occasions. Compiled by Two Presbyters of the Church. New York: Edwin S. Gorham.

This is a very neatly printed collection of special services for many extra occasions for which the Book of Common Prayer makes no provision. They should be found useful as models by many a busy priest, and will doubtless be widely used and appreciated. As one reads over many of the special prayers contained in it, however, one cannot but feel that collect-writing and the composition of prayers is a lost art.

The Christian Opportunity. Being Sermons and Speeches Delivered in America by Randall Thomas Davidson, Archbishop of Canterbury. New York: The Macmillan Co. Price, \$1.00 net.

It is a pleasure to possess this volume, in which are permanently gathered the addresses delivered by the Archbishop of Canterbury while in this country. His addresses were, throughout, singularly tactful and well advised. His Grace made every effort not to seem by his words to interfere in American problems, and this necessarily involved a certain generalization which characterizes his words. That, however, was a proper limitation, and Churchmen in general felt that he earned their gratitude; and this no less for what he did not say than for the tactful words which he uttered.

The Old Testament Story. By Mary W. Brownson, Professor of English Bible in the Pennsylvania College for Women. Divided into four volumes; each volume 128 pages. Cloth, 75 cts. per volume.

This is a paraphrase of Old Testament Stories for young persons to read who are beginning in the secondary school or college, a systematic study of the Bible. It is a hopeful sign of the times that Bible study has been introduced into the curricula of many secular schools and colleges. Such a study presupposes a knowledge of the Bible narrative, and not having that knowledge, the student is handicapped at the outset, and the commentaries and other helps do not aid him as they ought. Miss Brownson, in her work as Professor of English Bible, has so realized this woeful lack of Biblical knowledge on the part of young students that she has, with much care, prepared this series of Scripture narrative, providing a paraphrase that shall give the Old Testament Story "in a connected, systematic way, paying much regard to the manner of presentation, and above all else supplying aids to the discernment of underlying spiritual truth." With her it has been a labor of love. A sojourn in the Holy Land has enabled her to give to the stories a peculiar charm and living interest.

Not alone young students, but Sunday School teachers will find this series of Old Testament Stories interesting and most helpful.
EVERETT W. COUPER.

The Life of Christ. By Mrs. Paul Chapman. Published by Henry Frowde, London, Edinburgh, Glasgow, and New York. 206 pp. Illustrated.

The story of our Lord's earthly life, told in a simple and interesting manner, by one who has evidently travelled in the Holy Land, and who knows the value of direct quotations in making Bible narrative vivid. It will prove interesting to the older children in the Sunday School, and helpful to teachers who find it hard to adapt the Gospel story to the understanding of young children.

The more important events are told with considerable detail, while even in the crowded periods sufficient local color is given to make the mere grouping of briefly stated events instructive and attractive.
EVERETT W. COUPER.

Bands of Love. With a preface by J. C. Fitzgerald, of the Community of the Resurrection. London: A. R. Mowbray & Co.

"A lay member of the Church of England who desires to remain anonymous," challenges in this manual the willingness of his brethren to give themselves to intercessory prayer, and furnishes a guide, in which to the days of the month, lines of intercession are assigned, "on subjects connected with the life of our Lord and the mysteries of the Catholic Faith." This is a book to shame the spiritually slothful, but even more to aid those whose hearts are attuned to the desire that "first of all," etc. (I. Tim. ii. 1).

Simple Words About the Christ Life. By Helena Stuart. London: A. R. Mowbray & Co.

We have read with a great deal of satisfaction this little book, from the pen of a devout woman of the Church, and lay it down with the desire to commend it for use by plain people at home, and for reading aloud at mothers' meetings, gatherings of the Girls' Friendly Society, and other similar occasions. Great themes are treated in these pages, and throughout there is evidence of the fact that the author has acquired both an accurate knowledge of people and a clear understanding of the truth in Christ, as the Church has received and teaches the same.

Miscellaneous.

Routine and Ideals. By LeB. R. Briggs. Boston and New York: Houghton, Mifflin & Co.

In this volume, Dean Briggs has gathered together papers and addresses delivered on various occasions. With one exception, all deal with college matters and ideals. The last is the Phi Beta poem, delivered in 1903, and is a fine production. One is delighted with the sane remarks on education and students, coming as they do from the Dean of Harvard College. The papers indicate a great change in college ideals and methods, and show us that helpfulness, thoroughness, and uprightness are by no means uncommon amongst college students. The papers are well written, and the whole volume is pervaded by a delightful spirit of loyalty to Fair Harvard.

The Women of America. By Elizabeth McCracken. New York: The Macmillan Co.

The author wrote the fourteen essays contained in this volume at the request of the *Outlook*. She made an extended tour through the West and South, securing matter for the essays, which were printed in the *Outlook* in 1903. We have seldom read a book which combines so many good points. The composition is beautiful, the facts stated are obviously correct, the point of view is hopeful and cheery, and the whole spirit of the book is bright and appreciative. The essays which treat of life in the West are charming and sympathetic.

Topics of the Day

THE ATHANASIAN CREED.

Question.—What is the meaning of all the late discussion in England over the Athanasian Creed? What is this Creed, and what can one say about its anathemas?

Answer.—The Athanasian Creed, sometimes known as the *Quicumque Vult*, unlike the other creeds, is not a mere statement of the articles of the faith, but is an exposition of doctrine. It consists of two sections, the first a statement of the doctrine of the Trinity; the second, a summary of the doctrine of the Incarnation. It is called the Athanasian Creed, either because it explains the doctrines which that saint upheld, or because he was supposed to be its author. Some, however, have supposed that it was compiled by Hilary of Arles (A.D. 420) or by Vincent of Lerins (A.D. 434). More probably, like the Apostles' Creed, it is not so much the work of any one person as the production of the spirit of the Church, giving formal expression to the thoroughly developed faith of later years. In its earliest use it was a *sermo*, or exposition of the faith, for the instruction of the clergy and as a help in teaching, not a confession of faith for the public use of a congregation. Then gradually it came to be adopted as a "canticle" or "psalm," and was inserted in the services of the Church much as was the *Te Deum*, which is likewise a creed in the form of a canticle. It is omitted in our American Prayer Book, but in the English book provision is made for its use at Morning Prayer on certain great feast days.

The discussion in England arose over the desire to have the Creed revised so that certain harsh expressions may be removed, or else to have its use made optional. The phrases objected to are not any that have to do with the doctrinal statement of the Trinity or the Incarnation, but those which form the opening and the concluding sentences of the canticle. They read as follows: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith, which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly"; and, at the end: "This is the Catholic Faith, which except a man believe faithfully he cannot be saved."

In reply to the objections made to the clauses, these considerations may be urged:

(1) To whom do the words apply? If they meant that everyone who did not understand and fully believe the statement of the Trinity or the Incarnation found here will be lost, they would surely be open to objection. But that is not at all their application. The words are simply a warning to those who have been fully instructed in the faith, that they must carefully guard the truth they have received. In St. Mark's Gospel (xvi. 16) our Lord is quoted by the Authorized Version as saying: "He that believeth not shall be damned." The words, however, do not mean that, but should be translated "He that disbelieveth"—that is, anyone who wilfully rejects or denies, after the whole truth has been set before him—"shall be condemned."

And that is the meaning here. The words of warning do not apply to heathen, unbaptized, or uninstructed persons; but are for those who have been admitted to the Church and have had every opportunity of knowing the truth, and have then deliberately and wilfully rejected it. The sin of *not* keeping the faith whole and undefiled can be committed only by those who know what it is; and so "every one" here evidently means "every one who has come to a knowledge of the faith." No assertion is made regarding such as are in ignorance of the truth, through no fault of their own.

(2) Nor does the Creed mean to assert that even those who have received the knowledge of God must have an *intellectual apprehension* of the doctrines of the faith. It warns against any deliberate rejection of divine truth simply because the finite mind cannot comprehend it. But it does not demand what in fact comparatively few have ever had, a full knowledge of the logical statement of doctrines and a complete intellectual understanding of them.

(3) What the Creed does affirm is that we must approach the Most High in a spirit of veneration and awe, that we must "worship one God in Trinity and Trinity in Unity"—worship Him, mind you, not know about, or speculate upon or theorize concerning Him. There are some who know a great deal about God, but do not *know* Him or believe in Him, and there are

others who believe according to their knowledge, though the knowledge may be very slight. It will be better in the next life for these latter than for the former, however rigid may have been their orthodoxy of thought.

The Creed is thus a solemn warning, in these days of carelessness and indifference about divine truth, of the importance of holding a right faith. Perhaps it might be well if the words of the English translation were less harsh, or better still, if there could be an explanatory note accompanying the English rubric which provides for its use; but absolutely to disuse it or mutilate it would seem to imply that belief or unbelief are matters of no importance; whereas it will always remain true that whosoever *will* be (or earnestly *wishes* to be) saved will surely find the way of salvation in a full-hearted acceptance of the message of the Catholic Church.

It may be added that (the matter of the opening and closing clauses aside) the Athanasian Creed is of inestimable value as giving us a reverent and beautiful statement of the great mystery of the infinite being of God and His Incarnate Son.

C. F.

The Family Fireside

LIGHT IN DARKNESS.

See! the sun of life is sinking,
While the ghostly shades appear,
And my heart with dread is shrinking,
As the gloom of grief comes near.

Tearful forms of broken longing—
Thwarted aims—upon me crowd,
Till the horrors of their thronging
Crush to earth my spirit proud.

Yet, though darkness fall upon me,
And surround me like a pall,
I will look to Him who won me,
And confide in Him through all.

For His far-off light shall cheer me
With its bright, benignant glow,
And His love shall hover near me
As I tread the vale of woe.

Lead me, O my Lord and Saviour,
Lest I fall beside the way;
Keep my life in right behavior
Through the night unto the day.

Let Thy presence dear console me
Mid the shadows overcast,
Till I praise Thee and extol Thee
In the heavenly home at last.

Milford, N. H.

FRED C. COWPER.

AWAY AT SCHOOL.

A TRUE STORY.

IN a street not prosperous there lived a most unprosperous family. For a time it was necessary to render aid lest the wolf enter the door. Afterwards the man obtained employment, and brought home a fraction of his earnings; the woman labored hard and long; the eldest daughter went out to service, and things improved. However, at the best, they were not in flourishing circumstances, and I was a little surprised to hear the mother say that her first-born son was away at school.

The family had come from England, but it did not seem probable that the absent child was at Eton. After a time I learned that he was at school in this country. Tales of the servitors in old English stories came to mind, and I supposed that possibly the lad was toiling his way up the ladder of learning. Perchance he had won the esteem of some boarding school principal, and was chopping wood, hoeing corn, driving a team, and doing odd jobs to pay for his Latin and algebra. Meanwhile his father got drunk, his mother quarreled with her landlady, his sister flirted until she lost her place, and it did appear that if the youth was fond of study the hardest school would be more in keeping with his intellectual tastes than the domestic fireside.

A year or more passed, and the mother asked me to write a letter which might enable her boy to return home. "You know," she said, "a letter from a parson's a great help, sometimes. My boy's at the State Reform School."

FRESH AIR CURE IN WINTER.

FOR the preservation of health, the cure of consumption and colds, it is not necessary to migrate to warmer climates. Our cold and dry northern winter works wonders for those who live properly and apply the Fresh Air and Cold Air Cure at home. Our crisp northern air is invigorating, and as healing and truly balmy as the air on any seacoast. Try it according to the following directions:

First, and very important: Keep your bed and bedroom warm and dry during the day. An open window and a cold room will make the bed damp and cold, and will give its unfortunate occupant a severe cold at least, if not worse. A damp bed is a veritable brooding-place of bacteria. Many housekeepers, having heard of the necessity of fresh air, leave the bedroom window open during the day, filling it with cold air when none is needed, and then close the window for the night, when the room is occupied and fresh air is needed in abundance. Anyone can see how contrary to common sense such procedure is.

The custom of some housekeepers to keep the "spare room" closed at all times and then opening it only or warming it just before putting a guest in it, is, to put it mildly, very thoughtless. Cold objects, bedding included, when exposed to sudden heat, condense the moisture in the air, and consequently such beds are always damp and cold, and are the most unhealthy, and should be avoided even by guests. Better go to an up-to-date hotel or walk home any number of miles, than to sleep in such a bed.

Second. All your clothing worn in the day-time, footwear included, open out and hang over chairs, or on hooks near the stove or register to dry and air during the night. If you neglect this simple, sanitary measure, your clothing will feel damp and cold in the morning, because it still contains the evaporations from your body during the previous day, and after awhile your clothing will have an unpleasant odor from these evaporations. Drying and airing your footwear during the night will keep your feet from sweating, coldness, and bad odors.

Third. Your bed and room, warm, and dry, have plenty of light-weight bedding. Then just before retiring, close the door and open a window from the bottom. Where more than one person sleeps in a room, the window must be raised higher. This will give an abundance of fresh air while you sleep. Place the bed so that the fresh air current will not strike you directly. Protected in your dry, warm bed—as cozy as a bug in a rug—the air, cold, pure, and fresh, freighted with oxygen, a very elixir of life, will quiet your nerves, will rest you, will soothe you, and give you healing and strength. When arising in the morning, close the window quickly and let heat come into the room. Then, dressed in your aired and dry day-clothing, you will feel clean, fresh, and vigorous.

Fourth. Keep your living rooms well ventilated in day-time. If no other provision is made for ventilation, get one of those attachments to a stove-pipe or flue which take the cold air from the floor. Foul air being heavier than warm air, naturally sinks to or near the floor, and by the above mentioned apparatus escapes to the flue. How many sitting-rooms of even well-to-do people have a very offensive odor from lack of ventilation!

Fifth. Our Northern wells contain the most excellent mineral waters. Morning and evening, cleanse your nasal passages and gargle the throat with fresh, cold water. This will cure a catarrh without the aid of medicine, and will relieve most colds.

X. Y. Z.

BELATED BENNY.

By DOROTHY SHEPHERD.

THE Sunday School superintendent was young and thoughtless. He didn't mean to scare Benny Bush, the tiniest member of the Infant Class, but he did. He found Benny lingering in the class-room, after everyone else had gone home. Benny hadn't received his card. He had been passed by in the Sunday ministration, but he remembered that Miss Slocum, the teacher, had told every child to wait until each had received a card, and so, being obedient and greatly desirous of the benefit, he waited.

Benny's eyes were wide apart and wide open. His whole appearance was one of unmitigated wonder toward the world in general, which was daily presenting before him, grave problems. Here was one! Why didn't he receive a card, just as the

others did? His hand had been raised for it. But Miss Slocum, in a hurry to be out of Sunday School and into church, had unintentionally passed him by. Why didn't he get one? Ah, why indeed! "Wait," she had said; so he waited.

The Superintendent noticed him as he passed through. "Hurry out, little boy," he said. "You don't know what might happen to little boys who stay here all alone after Sunday School's over. Run home, quick, before some one catches you"; and he made a feint at catching him with his hands, as he passed on.

Benny dodged and ran, and the superintendent thought that the child had gone through the usual door of exit. But Benny, after a scared glance at the tall, retreating figure, tugged in vain at the handle and couldn't manage it at all. Then he began to cry, but that did no good. The procession had just passed into the big church beyond, and Benny, when he stopped his low, futile wail, heard the strain of the opening hymn. The Morning Service was beginning.

"I heard the sound of voices
Around the great white throne."

That was all he could hear, for the door shut in the sound, except for the distant melody.

Benny panted rather breathlessly in his fear, and passed on to the deserted choir-room. A row of coats and hats confronted him.

"They's lots of boys in this family, I guess," he said. "I'd like to see their mother. I know she'd take me home."

Mothers were the nicest people in the world; he had decided that long ago.

He tried to get out of the big door which led into the church beyond, but that latch, too, baffled him, and finally after pushing at it once or twice ineffectually, he sat down, to think out his problem.

"I'm not afraid!" he tried to persuade himself. "They's nothing here to catch me, now that long-coated man has gone away. I wanted to go home and see my mother and the baby twins, but I guess I'm pretty brave to stay here all alone."

The sun came through the stained-glass window and made a red path down the room. Benny walked down it once or twice.

"See how funny I look, made over with red," he said, and he almost laughed as he saw his crimsoned hands held out.

After a while he grew tired.

"It's time for my nap, any way," he said. "God lets little boys get sleepy anywhere."

So he fell asleep, lying right in the path of the sunshine.

When he awoke, after a short half-hour's refreshment, the place seemed too strange to bear any longer.

"They might be something to catch me," he said. "I'll kick and kick and kick until I get into God's house. They's a throne there, they sang about it! And I guess God will let me go home to my mother, when I tell Him."

So it came to pass that just as the minister was preaching, and the people were all listening in the quiet time of the sermon, a series of very queer sounds attacked the choir-room door. The superintendent went to open it, all unconscious of his guilt, and a small, curly-headed figure pushed by him and appeared before the congregation.

"Oh God, I want to go home, please," he called, looking up at the white altar, where lilies were abloom.

"Poor little chap!" murmured the superintendent, and he tried to take Benny's hand.

"Go away!" exclaimed Benny firmly, and he gave the astonished superintendent a decided push.

Just then, Benny's Aunt Juliet, her cheeks aflame with unwonted color, walked right up the aisle from the congregation, and Benny flung himself joyfully into her arms.

"God sent you quick, Aunt Jule, didn't He? He's very kind to little boys."

THERE are two sorts of advocates—some plead before the judges, others instruct and advise their clients. Jesus is our pleading Advocate; the Holy Spirit is our chamber Counsellor, who advises, instructs, and comforts us; gives us courage to address ourselves to God, and boldness to speak to Him.—*Selected.*

WHEN God's children pass under the shadow of the Cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as Paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises, its awful darkness softened and brightened by the sunlight of heavenly faces, and the music of angel wings.—*Dean Farrar.*

THE DIFFERENCE.

BY JENNIE HARRISON.

WE had been reading one of the books setting forth the wonders and beauties of "Christian Science," so-called.

It was an interesting story—very alluring, very persuasive; the cases, the "facts" were many and wonderful. Indeed, we began to feel we understood King Agrippa's perplexity—with a difference.

Presently, our rector came in, to pay us a kindly call. We did not tell him of our latest attempt in literature—and "science." But as he talked of parish matters, in his genial way, he asked, "Do you remember little Mortimer, whose father has brought him so regularly to Sunday School, every Sunday morning? Well, the little fellow has been very low with pneumonia. I went in, one day last week, and the parents were utterly prostrated with grief. 'There is no hope,' they told me; 'we must lose our only child!' And it was heart-breaking to see them. 'What?' I said, 'no hope?' Why, it seems to me it is almost like an insult to Almighty God, to say there is no hope. While life is still in the body, there must be hope!"

And we knew well, from experience, what were the genial warmth and earnestness of his voice and manner, as he spoke thus to those sorrowing parents.

"Now," I told them, "I am going to have prayers said for Morty, in church; and I shall ask every one of the Church people whom I meet personally to pray for his recovery—and let us have faith, and trust God." The next day I went to ask how Morty was. "No change—no hope"—was the reply. "Well," said I, "that is certainly encouraging—no worse! Let us hope!"

"The next day, when I went, the news was the same—'Morty is no better; but he is no worse.' 'Ah!' said I, 'he holds his own! Let us hope!'"

"The next day—oh what a change in the faces of those parents! Morty was a little better—and we might hope! Now, the little boy is well on the road to recovery and health; and there are no happier people living than that father and mother! Ah, what would life be, without hope?" finished our good rector, as he rose to go.

The "prayer of faith" had healed the sick. The man of God had honored and trusted his Master. He had led the sorrowing to One All-Merciful, All-tender, and ever present in trouble.

We compared the minister's words and ways with those of the book we had been reading; and we wanted no more "Christian science."

EXTREMES MEET.

BY ROLAND RINGWALT.

NO saying is more common, and few sayings are more true. It is a fact that Prohibitionists and saloonkeepers have joined hands in many a political fight; it is a fact that the incessant traveller is apt to be a rich man who can pay railroad fares and board bills, or a tramp who never pays any bills; it is a fact that early infancy and dotting age resemble each other, but the list of meeting extremes could easily run into the hundreds.

One illustration of the proverb, an illustration not perhaps thought of by everybody, is that the best work and the worst work are alike in one respect: that is, they are unpaid. Vigilance, harshness, and even cruelty were sometimes deemed necessary on Southern plantations. A slave had no wish to improve his skill, for he had no hope of bettering his condition. He had to do a certain amount of work, and if he was compelled to do it he did it, fearing the overseer if his task was not performed, hoping for nothing better than a roof, food, and clothing. Convict labor is often like slave labor. The convict is probably more skilled, and he has sometimes a desire to learn a trade so that he can support himself after his term has expired. But in many cases, the convict is sullen, vindictive, restless, eager to shirk all that can be shirked, and ever on the lookout for a chance to escape from his cell. The English novelists speak of the work-house as if it was a place of poor, dull, inferior beings, who plod on their weary routine, not expecting or desiring to develop into Wattses and Stephensons. It is never surprising to meet with talent of a high order in a common soldier, a foremost sailor, a factory employe, or a mine worker; but intelligence is not looked for among those who work under compulsion and without pay.

This is as true as any statement in political economy; yet it is equally true that the best work of the world is done with-

out pay, at least without pay in money. Affection, thirst for fame, intellectual hunger, patriotism, and religion are stronger than a desire for gain. Many people have retired from business, stating that they had money enough; but fond parents never think that they have done enough for their children. Newton thought that he had merely gathered a few pebbles from the ocean of knowledge, Alexander wanted more worlds to conquer, and the saint is never content with his spiritual victories. The genuine old warrior has to be put, very likely against his will, on the retired list; and the true student does not leave his books until his eyesight leaves him. It was not a boast, it was a true utterance of Gibbon's that he would not give the love of reading for the treasures of India. The *Decline and Fall of the Roman Empire* could only have been written by a man who cared more for writing a book than for the profits of its sale.

How much of the hardest and best work of brain and muscle is done by people who do not receive or expect to receive a dollar in return! The illness of a child puts the parents to a thousand inconveniences, but they are paid if the child lives and munificently rewarded if the child shares any gratitude. A scientist toils for years at his own expense, purchases costly books and apparatus, sacrifices a dozen chances of making a fortune, and is delighted to receive the honors of a university or a compliment from his sovereign. The president of a hospital may serve for years without compensation, and leave a handsome bequest to the institution. The great lawyer thrusts away a retaining fee to accept the case of a penniless widow whose husband was his chum forty years ago. A man with exploring blood in his veins risks his life in fever-stricken tropical forests or wanders among icebergs and polar bears, rejoicing in the hope that perhaps a plant or an insect will go into scientific catalogues bearing his name. A religious enthusiast gives his youth, his health, his fortune to the mission field, and dies, wishing that he could give still more to the same cause. The superb carvings of the Middle Ages, the noble chants which have lived through centuries, the splendid missals that turn bookworms into idolaters, were the work of devout monks who never received or coveted silver and gold.

The ordinary every-day work of the world must be paid for or it will not be done. But the work that is so poor that most people would be ashamed to do it, or so good that we marvel how anybody could do it, is done without money and without price.

LACES IN THE HOME LAUNDRY.

Whenever it is possible, it is far better to have all the laces and pretty lace-trimmed articles treated to the domestic cleansing process than to send them to the cleaner, who may return them looking beautifully new, but often very much injured by the use of cleaning fluids; and in these days when lace is so universally worn, it behooves the woman who possesses good lace, either real or imitation, to take good care of it. The finest laces are the flimsiest and they require special care in renovating and cleaning, and a board should be kept for the purpose, over which a piece of white flannel has been firmly tacked. Stretch the lace as tight as possible without injuring it—this will prevent its wrinkling in the washing,—and pull out the edges very carefully with the fingers and open each little loop on the edge with a pin, which will give it the appearance of new lace. Baste the lace very carefully to the flannel, then gently dab with a soft cloth dipped in warm suds and continue pressing with the soft cloth and warm suds until the lace seems perfectly clean, then sponge with clean, warm water until all the suds is extracted; then a dry sponge should be passed over it to absorb all the moisture; and when it is quite clean, place it just as it is in the sun to dry. Remove the stitches by cutting—do not pull them; and if the cleansing has been carefully done, the result will be excellent; the lace soft and betraying no sign of its bath, as this method of cleansing has proven perfectly satisfactory for the housewife who is the possessor of laces too delicate to be given into the care of the laundress. Lace should never be ironed, unless upon clothing or small articles where it cannot be removed, and the lace can be made to look like new, by ironing the rest of the article and then dampening and pressing the lace afterwards, pulling it gently to its fullest width, and the lace should be ironed on the right side first, then on the wrong side, to bring out the pattern. Battenburg collars and all nice laces may be laundered with as little work as would be required to launder an ordinary cambric handkerchief, if care is taken. Make a good suds of hot, soft water and pearline, then immerse the articles in this suds, and if they are very soiled, a little ammonia should be added to the water. When the lace is thoroughly clean, squeeze out the sudsy water, rinse in clear water, then, if a creamy tint is desired, dip in weak, cold tea or coffee. Fine lace-trimmed handkerchiefs and small lace collars should be put to soak over night in the suds; then they will require very little rubbing, and anything that saves rubbing is a genuine saving to all laces as well as to all kinds of dainty and sheer materials.

M. A. H.

ENGLISH IMPRESSIONS OF AMERICAN CHURCH LIFE.

BY THE REV. JOHN H. ELLISON,

Vicar of Windsor, and Chaplain in Ordinary to H. M. the King.

THE editor asks me to write down a few impressions of the visit which I have recently paid to Canada and the United States, as chaplain to the Archbishop of Canterbury.

The first shall be this—the enormous opportunity which is now open to the Church in the far West of Canada. White men, both from our own shores and from America, are pouring in by thousands. The Canadian Church, while doing its utmost, is unable to cope with the opportunity, and it will unavoidably be lost unless the Church at home is able to rise to it, and to send out both men and money sufficient to meet the need. So far as I could gather, the Church is strong and well-organized in the East of Canada, but at present very weak in the West.

In America, the things that struck me most were, first of all, the influence of the laity, and the extent to which they throw themselves into the work and interests of the Church. At New York they have a club entirely composed of laymen, whose one bond of union is the fact that they are Churchmen. Would it be possible to found such a club in London? I attended, as representing the English clergy, the convention of the Brotherhood of St. Andrew, at Philadelphia. The men who were at the head of that were laymen, and laymen holding leading positions in the business world of such places as Chicago and Philadelphia. At Boston, where we attended the triennial convention of the Protestant Episcopal Church, the layman was even more in evidence.

The organization of the Church provides that each Diocese shall send eight deputies, four clergymen and four laymen. The laymen are certainly not less keen and interested than the clergymen; in the debate to which I listened on the subject of divorce, there were more lay than clerical speakers. Most of the deputies are leading men, from every part of the continent; but all of them are willing to give up three weeks of their time, at a busy period of the year, in order to discuss and help forward the affairs of a Church in which they feel the keenest interest. Why is this? Merely, so it seemed to me, because the Church gives them real power, and because the layman goes to the convention knowing that he will not merely talk, but vote, and that his vote will carry its proper weight in the councils of the Church. Minor points which I noticed, were:

(1) The apparent absence of any American school of Church music. The service-papers, at the big churches to which we went, contained very little but the names of English composers, and most of the hymns were sung to the tunes with which we are familiar on this side of the water.

(2) The fact that in the United States some of the leading clergymen prefer to dress as laymen, rather than to have any distinctive clerical dress.

(3) The total absence in the United States of any aggressively Protestant movement. There is no Ornaments Rubric, the only precaution ordered by the canons being that the minister should be decently habited, and the motto all round, both as regards High Churchmen and Low Churchmen, and the Church and other religious bodies, seems to be "Live and let live." It certainly adds much to the pleasantness of American life, to find it free from the disputes with which we are so familiar, as between High Churchmen and Protestants, Churchmen and Nonconformists.

(4) No difficulty was felt by any school of Churchmen in the States in administering the Bread and Wine in the Holy Communion to three or four people at the same time. It seemed to be the universal custom, with the result that there was little difficulty in administering the elements, within a comparatively short space of time, to the large crowds of Church people, who generally attended the services at which the Archbishop was present.

(5) A feature of the Church work in New York is the series of splendid Church houses attached to some of the leading churches, such as St. George's, Grace Church, and St. Bartholomew's. I ask my English readers to imagine to themselves everything that in their most hopeful moments they have ever dreamed of as possible, with regard to a centre of organized Church work in a parish, and then assure them that they will find that, or something very like that, in these New York Church Houses.

Let me instance that of St. Bartholomew's Church House. It occupies the larger part of the side of one street—a lofty building, needing lifts to reach the upper stories, containing

in itself everything that in most English parishes is scattered in different buildings: a large mission chapel, holding some 400 or 500 people, a large Sunday School, separate club rooms and gymnasiums, both for men and boys, each of them provided with large bath-rooms; a roof-garden on the top of the house, looking over New York, on which the children can play in the summer; rooms for all conceivable kinds of classes—cooking, shorthand, needlework—all of them fitted up with the very latest types of ovens, typewriters, and sewing machines; separate rooms for different nationalities—the Chinese room, beautifully fitted up by the Chinamen themselves in New York, looking like a bit of the East that had found its way across the ocean; and last, but not least, a complete dispensary, or "Clinic," as they call it there, containing every possible appliance for accidents and other cases, needing not more than twenty-four hours' treatment. These are only some of the many things that I remember to have seen in an eventful afternoon's visit.

My readers will ask, no doubt, "How much does it cost?" The answer is that it costs £15,000 (not dollars) a year to run this enormous establishment. "Where does it come from?" £10,000 from an endowment—how one wishes that people would leave such endowments in this country—and the remaining £5,000, partly from the fees of those who make use of the institution, and partly from collections in church.

One other thing, and I have done. The most striking gathering to which we went in America was certainly the enormous open-air service, held at Washington, the capital of the United States, on September 25th. The crowd on the hillside that afternoon was not less than 35,000 people. Why had they come together? Certainly, to see and hear the Archbishop of Canterbury; but why was it that any Englishman, however eminent, coming from across the seas, exercised this influence upon them? Partly, no doubt, from the simplicity and straightforwardness of his character, which went home to the American people; but most of all from the historic office which he brought with him. To my mind, nothing was more striking, in America, than the keen and almost pathetic way in which Americans seem to be reaching back to the past, and doing all they possibly can to link themselves on to the history that lies behind them.

There is, at the present time, a perfect craze for genealogy among the American people, and one of the reasons which makes me hope and believe that the "Protestant Episcopal Church" has a great future before it in America is that, more than any other religious body, it combines the reason and common sense, that are so characteristic of the American intellect, with that firm hold upon history, which is the thing that, most of all, at the present time, moves and stirs the American imagination. —*Church Bells* (London).

THE OLD FONT OF ST. PAUL'S, BALTIMORE.

THE FOLLOWING LINES are from a Baltimore daily paper, dated in 1869:

"LINES TO THE OLD BAPTISMAL FONT AT ST. PAUL'S CHURCH.

"Remove not the ancient landmarks which thy fathers have set."—*Proverbs, chap. xxii. 28th verse.*

"Dash it down. Tear it down. Hide it away;
Make room for a new Font, more gaudy and gay.
What matters it now? though a gift to St. Paul,
A new Font is raised and the old Font must fall.

"What matters it now? though our fathers have stood
Surrounded by parents and sponsors all good;
By that sacred old Font, and were sanctified there,
By the sprinkling of water and true earnest prayer.

"What matters it now? In her long frock and cap,
Our mother laid there in her old nurse's lap,
And with water from out of the sacred old vase,
Was sprinkled and clothed with a garment of grace."

This poem appeared about the time when the present large Baptistal Font was placed in this Church. It is a satisfaction to know that the old Font, referred to above and in which so many of the faithful members of St. Paul's had been baptized, was not torn down, nor hidden "away," but stands to-day within the chancel-rail, and is used, whensoever desired, for the baptism of the children and grandchildren of those who were there received into the Ark of Christ's Church and have long since passed away.

KINDLY WORDS, sympathizing attention, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. It is the omission of these things which is irreparable when you look to the purest enjoyment which might have been your own.—*F. W. Robertson.*

Church Kalendar.



Feb. 2—Thursday. Purification B. V. M.
 " 5—Fifth Sunday after Epiphany.
 " 12—Sixth Sunday after Epiphany.
 " 19—Septuagesima.
 " 24—Friday. St. Matthias. Fast.
 " 26—Sexagesima.

Personal Mention.

THE REV. HERBERT C. BOISSIER has not accepted the rectorship of St. John's, Portage, as erroneously stated in a recent issue, but has accepted that of Trinity Church, Janesville, Wis., where he expects to begin his duties on February 26th.

THE REV. ERNEST J. DENNEN, assistant rector of Trinity Church, Newport, R. I., has accepted a call to Lynn, Mass., and will assume his new duties on March 1st.

THE REV. DR. GEORGE T. DOWLING of Christ Church, Los Angeles, has been made rector emeritus, and will reside in Pasadena, Calif.

THE address of the Rev. ROBT. M. DUFF is Norwich, N. Y., not McDonough, the latter being one of his missions.

THE address of the Rev. J. C. FLANDERS is changed from Woodsville to Dover, N. H.

THE REV. FRANCIS P. FRANKLIN has been called to Trinity Church, Newark, Ohio.

THE address of the Rev. HARRY HUDSON is West Seattle, Wash., where he is in charge of a parish.

THE REV. J. C. JOHNES of Rock Hill has been appointed by Bishop Capers to take charge of Christ Church, Lancaster, S. C.

THE address of the Rev. FRANCIS MCILVAINE will be Huron, Ohio, after March 1st, and not Port Huron, Mich., as formerly stated in these columns.

THE REV. JOHN B. MANCEBO (colored) of Columbia, S. C., has sailed for Cuba, his old home, to enter upon work there. Mr. Mancebo's former work will be taken by the Rev. J. S. Quarles of Peake in addition to his present charge.

THE address of the Rev. ERNEST MARIETT is changed from 100 Pine St., Philadelphia, Pa., to 95 Ward St., New Haven, Conn.

THE REV. H. C. MAZYCK, JR., of Chester has become assistant at St. Helena's Church, Beaufort, S. C.

THE REV. FRANCIS NASH, curate of St. Peter's Church, Albany, N. Y., has accepted the rectorship of Christ Church, Houston, Texas, and has entered upon his work.

THE REV. L. B. RIDGELY, rector of St. John's Church, Los Angeles, has resigned, to take effect at Easter, in order to return with Bishop Roots to China, where Mr. Ridgely was formerly a missionary.

THE REV. L. HENRY SCHWAB, one of the canons missionary of the Cathedral of St. John the Divine, Sharon, has been elected rector of St. John's Church, New Windsor, Conn., to take effect May 1st.

THE REV. W. W. STEEL has resigned his position as canon of the Cathedral, Atlanta, Ga., in order to accept duty in Cuba. He has been appointed Archdeacon of Havana, Pinar del Rio, and the Isle of Pines. He may be addressed at Calzada, No. 80 Altos, The Vedada, Havana, Cuba.

THE address of the Rev. WALTER S. TROWBRIDGE, until October 1st, will be 650 East 66th St., Chicago, Ill.

THE REV. HAROLD THOMAS has resigned the rectorship of St. John's Church, Florence, S. C., and accepted the position of assistant rector of St. John's Church, Wilmington, N. C., with charge of the Chapel of the Good Shepherd, Wilmington.

THE BISHOP OF VERMONT has accepted the invitation of the trustees and faculty of Kenyon College to deliver the Bedell Lectures for 1905.

These lectures are given biennially on All Saints' day and the day immediately following.

THE address of the Rev. D. D. WALLACE is changed from Arcata, Calif., to Christ Church Rectory, Kona, Hawaiian Islands.

THE address of the Rt. Rev. CHARLES E. WOODCOCK, Bishop of Kentucky, is 1223 Third Ave., Louisville, Ky.

ORDINATIONS.

DEACONS.

KANSAS.—MR. EDWARD LEWIS SKINNER, A.B., Yale (1902), and Cambridge Divinity School, was ordained to the diaconate on January 25th, the Conversion of St. Paul, at Grace Church, Ottawa, by the Bishop of the Diocese. The Rev. Irving E. Baxter preached the sermon, the Rev. Dr. Krum and the Rev. Mr. Neide assisting in the service. The Rev. Mr. Skinner is minister at Ottawa.

PRIESTS.

KANSAS.—THE REV. GEORGE DAVIDSON, graduate St. John's Military School, Kenyon College, and Bexley Divinity School, was ordained to the priesthood in St. Paul's Church, Kansas City, by the Bishop of the Diocese, the Rt. Rev. F. R. Millsbaugh, D.D., on February 2, 1905, the Purification. The Rev. John Bennett presented the candidate, and the Rev. Robt. Talbot preached the sermon. The Rev. Messrs. Crawford, Neide, Botting, Smith, Woodruff, and Diggs assisted in the laying on of hands and the service. Mr. Davidson becomes rector of Epiphany Church, Independence, Kansas.

RHODE ISLAND.—ON Sunday, January 29th, at St. Thomas' Church, Providence, the Rev. WALTER ROY TOURTELLOT was advanced to the priesthood by the Rt. Rev. William N. McVickar, D.D., the Rev. L. P. Edwards preaching the sermon. Mr. Tourtelot is a graduate of Brown University (1898) and of the Episcopal Theological Seminary, Cambridge (1904), and for the past six months has been rector of St. Thomas' Church, Providence, R. I.

DIED.

CLARK.—Fell on sleep in the communion of the Catholic Church and in perfect charity with the world, on Sunday, January 15, 1905, at Meriden, Conn., JENNETTE, mother of the Rev. James W. CLARK, rector of St. James' parish, City of Washington, aged 90 years and 10 months.

May she rest in peace!

MORRILL.—MARTHA WHITTIER MORRILL, only daughter of the Rev. and Mrs. Charles A. Morrill, of Portsmouth, N. H., departed this life at Haverhill, Mass., January 22nd.

A loyal child of the Holy Catholic Church, she witnessed daily to the training of her spiritual Mother in faith and practice; in her fidelity in little duties at all times; in her ministry to others in the home now so impoverished by the loss of her presence; in her reverent service as a member of an Altar Guild; in her sweetness and fortitude under prolonged suffering; in her joy in the ministrations of the Church; in her efforts to comfort others in view of her dissolution, and in her own happiness as the end drew near.

Lovely by nature, and so sanctified by grace, one hardly wonders that those nearest to her thought of her even here as "without fault." Lovely, also, in person, at an age when worldly allurements are most alluring, her example in choosing the pathway of the saints is an inheritance most fair to leave behind. The departure of such an one helps us to realize the continuity of life beyond the veil, for death itself seems (as it is) powerless to interrupt the progress of the holy soul towards ultimate perfection, and the Beatific Vision.

Verily, "Blessed are the dead who die"—as they have lived—"in the Lord."

A. McE. K.

PEARCE.—At Yonkers, N. Y., January 26, 1905, ANNIE THOMPSON, wife of James PEARCE, Mus. Bac. (Oxon.), daughter of the late Bishop H. M. Thompson. Funeral at Mount Hope, Miss.

WEIR.—Entered into rest, January 17th, 1905, at Montclair, N. J., ROBERT WEIR, son of the late Professor Robert W. Weir of West Point U. S. Academy, in his 70th year.
 "Faithful unto death."

MARRIED.

BALDWIN-BOTEFUHR.—At the home of the bride, Fayetteville, Ark., on December 28, 1905, by the Rev. J. B. Whaling, Miss FRANCIS BOTEFUHR to the Rev. RALPH BALDWIN of Vinita, Indian Territory.

WANTED.

POSITIONS WANTED.

LADY ORGANIST AND CHOIR DIRECTOR
 L desires change. Thoroughly experienced. Successful boy-voice trainer. Episcopal reference credentials. Address: "MUSICIAN," care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (Churchman) disciplinarian, earnest, and hard worker, boy specialist, fifteen years' experience, English Cathedral chorister, good recitallist, excellent testimonials from Bishops and clergy, English degree, desires position where musical services would be appreciated. Good organ and teaching ground required. Address, "BACH," LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (Churchman) desires position. Good organ required. Organ recitals and musical services a specialty. Excellent references and press notices furnished showing work for past fourteen years. Address, ASSOCIATE AMERICAN GUILD ORGANISTS, care THE LIVING CHURCH, Milwaukee.

PRIEST.—Young, married (no children), experienced, thoroughly capable, energetic worker, excellent reader, good sermonizer, desires a parish. Address, "REV. HARD WORKER," Elmore, Ohio.

RECTOR of Eastern parish offers himself for work in the West or South, as Archdeacon, General Missionary, or in parish work. Address, J. O., care LIVING CHURCH, Milwaukee.

WANTED.—Catholic parish by energetic priest. References: Bishops, priests, and present vestry. Address, RECTOR, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & CO. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

TRAVEL.

EUROPE.—Special Scenic Summer Tour only \$300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

AN APPEAL FOR EASTERN OREGON.

In Baker City, eastern Oregon, we have a small frame church which was reopened last October, after being without a pastor for over a year. The little band of communicants had almost lost heart, when God sent me to take up the work. After making several hundred house to house visits, I have discovered 71 confirmed people—chiefly women. Fifty-one received Communion Christmas. The congregations have been growing steadily until now we have from 75 to 100 people or more out to service every Lord's Day morning, of which number the average attendance of men is about twenty. This is con-

considered a large attendance of men for a far Western town. The guilds are at work and the Sunday School thoroughly alive. We have gotten together a choir of sixteen young men and women. At least half of these are not members of the Church, nor of any religious organization. They are taking a lively interest and doing excellent work. Our Church people stand well in this community, but are all people of small means. This fact, together with another, viz., that most of the communicants are women whose husbands are not Churchmen, make it a difficult matter to get sufficient money to push the Church's work. The Roman Catholics have placed a Bishop and several priests here and a large number of Sisters. The various denominations are all hard at work and are backed by the various organizations to which they respectively belong. The Roman Catholics have built a hospital and placed it in charge of the Sisters of St. Francis, which Order has built an Academy costing about \$100,000. The Bishop recently returned from the great Eastern cities and promised Baker a new Cathedral by next Christmas. The Sisters of St. Francis were enabled to secure from abroad a loan of \$80,000 at a low rate of interest. This is the way the Roman Catholic Church is enabled to accomplish so much more than we are, out here in the missionary field. The local Roman Catholics are doing their part in proportion to their ability, but such substantial results as are seen out here in the West are made possible by the fact that the Roman Catholic Church is thoroughly alive to the needs of this missionary field and determined not to lose the golden opportunity to do missionary work now, while the country is in a plastic condition. In this, the Roman Catholic Church, as well as the various Protestant denominations, are all *very wise indeed*. We cannot but commend them ALL for their ZEAL—but *why* can't we Episcopalians do as THEY ALL are doing? We can if we only *will*. Why can't some wealthy rectors and laymen assist us here, right now, without another day's delay? Our little band of Church people in Baker are at work and doing what they can—but we have great need of OUTSIDE ASSISTANCE to get this work on its feet financially. A couple of thousand dollars now from outside, to encourage this struggling flock in their efforts to get even with the world and to put on a decent *appearance* as a corporation, would cause our people to rise from their cowed condition and put a new *soul* into the work.

The general feeling in Baker four months ago seemed to be that "the Episcopal Church doesn't amount to anything" worth speaking about. Some newcomers have told me that when they inquired for "the Episcopal Church," they were told "that it was dead and buried." One loyal daughter of the Church replied—"Well, then we must *resurrect* it." Now the resurrection is *taking place*, but outside assistance is sorely needed to thoroughly *arouse the community* to the fact. The church building (and cottage built for the missionary) are GROANING for three or four coats of oil and whitelead—i.e., *genuine* paint, the church lots are below street grade and must be filled up, the cottage raised several feet, city assessments amounting to about \$500 must be paid for sewer and cement pavements; the new furnace (which luxury was sorely needed) must be paid for. We raised \$85 towards this, right here, but need \$165 to complete our payment for the furnace and the excavating which had to be done to instal the heater. I will not go into further particulars, the fence, the shingles, the music books, etc., etc.—Oh, almost innumerable lesser needs—I will not mention.

Proud Rome stands just across the way from us, with her two entire blocks of ground all fenced in. Her hospital—a well-managed and efficient institution and filling a much-needed want in this mining town. Her Cathedral and episcopal residence; her \$100,000 academy—and here we are who claim to be THE Church of the English-speaking world, with a rusty-looking wooden chapel and rustier-looking cottage for the missionary; but even that RENTED to help the work along, and our clergyman living in the rear of the church in a veritable *shack*, with walls two boards thick and containing one *very* airy room temporarily divided into *two*—to make it possible, for economy, to invite choir people and Sunday School teachers to come there for instruction, etc.

People living in mining towns haven't much ready money. What they have, or are supposed to have, is generally "tied up" in the mines. The salaries given to clerks, etc., is small, and living is by no means cheap.

I state all this because, being an Eastern

man myself, I know something of the erroneous ideas afloat as to money matters in mining towns. Baker is a mountain settlement, has an healthy, invigorating climate, lots of sunshine, an unlimited supply of pure, clear, cold drinking water from the snow clad peaks of the surrounding mountains.

Will not some wealthy men and women, who love this Church of ours—no, Christ's Church, of which we are members—send to me some money to push her interests? Will not every Churchman who reads this appeal send me an offering, be it great or small?

Faithfully yours in Christ's Church,
G. TAYLOR GRIFFITH.

The Rev. G. Taylor Griffith, rector of St. Stephen's Church, Baker City, in eastern Oregon, has charge of a Church work eminently worthy of the interest and assistance of Church members in the older and long-settled parts of our country. It is comparatively a new field, but has mining, lumbering, and agricultural interests that are bringing in a large population, whose spiritual needs should be faithfully looked after by our Church.

I cordially commend Mr. Griffith's appeal to all members of our Church whom it may reach, as highly deserving of their generous response.

B. WISTAR MORRIS,
Bishop of Oregon.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of \$200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal

Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

REV. ALFRED J. P. McCLEURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Good Friday. The Seven Last Words in their Significance for Life, with a Good Friday Address to Children. By Arthur J. Gam-mack, rector of Christ Church, Wes Haven, Conn. Price, 60 cents net.

The Sympathy of the Crucified. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of *Anna Christi*, etc.

THE MARION PRESS. Jamaica, N. Y.

A Memorial Biography of the Very Reverend Eugene Augustus Hoffman, D.D. (Oxon.), D.C.L., LL.D., late Dean of the General Theological Seminary. By Theo. Myers Riley, S.T.D., sometime Adjunct Professor of Pastoral Theology in the General Theological Seminary, rector of St. Mary's, Yorktown, N. Y., Honorary Canon of Milwaukee. In two volumes. Privately printed at the Marion Press, Jamaica, Queensborough, N. Y.

E. P. DUTTON & CO. New York.

The Little Flowers of St. Francis of Assisi. Rendered into English Verse by James Rhoades, author of *Timoleon*, etc. Cloth. \$2.00 net.

The Queen's Knight Errant. A Story of the Days of Sir Walter Raleigh. By Beatrice Marshall, author of *An Old London Nosegay*, etc. With Illustrations by T. Hamilton Crawford, R.S.W. Price, \$1.50.

Seven Years' Hard. By Richard Free, author of *A Cry from the Darkness*. Price, \$1.50 net.

The Psalms in Human Life. By Rowland E. Prothero, M.V.O., formerly Rector of All Souls' College, Oxford, author of the *Life of Dean Stanley*, etc. Price, \$2.00 net.

A. C. ARMSTRONG & SON. New York.

The Forgiveness of Sins and Other Sermons by George Adam Smith, D.D., LL.D., formerly Minister of Queen's Cross Free Church, Aberdeen, Professor of Old Testament Language and Literature, United Free Church of Scotland, Glasgow College. Price, \$1.25 net.

Sermons Addressed to Individuals. By Reginald J. Campbell, Minister of the City Temple, London. Price, \$1.25 net.

EDWIN S. GORHAM. New York.

Hymns with Original Tunes. By J. W. Alfred Cluett. Printed for Private Circulation.

FLEMING H. REVELL CO. Chicago.

The Student's Chronological New Testament. (Text of the American Standard Revision.) With Introductory Historical Notes and Outlines by Archibald T. Robertson, author of *Life of John A. Broadus*, etc. Price, \$1.00 net.

LITTLE, BROWN & CO. Boston.

Mysterious Mr. Sabin. By E. Phillips Oppenheim, author of *A Prince of Sinners*, etc. Illustrated by J. Andrews Walton. 397 pages. 12mo, Decorated cloth, \$1.50.

PAMPHLETS.

The Valiant Woman. A Sermon Preached at the Requiem Eucharist in St. Stephen's Church, Providence, Rhode Island, on Saturday, December 10, 1904, by the Rev. George McClellan Fliske, D.D., in Memory of Anne Ives Carrington Dwight Ames, who fell asleep in Jesus on November 10, 1904. The Merrymount Press. 1904.

A Day's Journey Away from Christ. A Sermon Preached in Grace Church, New York, by the rector, William Reed Huntington, D.D., on Sunday, January 8, 1905, being the First Sunday after the Epiphany. (Printed by Request.) New York: A. G. Sherwood & Co. 1905.

The Church at Work

DATES FOR THE SUMMER CONFERENCES.

THE DATES of the Summer Conferences at Richfield Springs this year have just been fixed. They are: A Woman's Auxiliary Conference, July 20 to 30; Seabury Conference for Men, July 30 to August 6; Vacation Conference, August 8 to 20; and Sunday School Conference, August 20 to 27. The Brotherhood of St. Andrew has been asked to arrange a Student Conference for the week beginning July 9, and has the plan under advisement. Eventually it is hoped to have a Summer School for Church Singing, to cover the dates of all conferences, but this year only preliminary work will be attempted, and the dates for it will be July 20 to August 20.

These Conferences are for the following purposes, and for them only: (1) The deepening of the spiritual life; (2) The increase of zeal for missions; (3) Bible study; (4) Study of Sunday School methods and means; (5) Improvement in congregational singing. Reduced railroad rates have been secured from all points, and ample boarding accommodations are guaranteed at from \$9 a week upward. For recreation there are offered golf, boating, driving, trolley excursions, visits to the Fenimore Cooper haunts, and bathing in mineral or fresh water. Conference sessions are held forenoons only. Some of the foremost preachers in the Church, and some men of national prominence have already accepted places on the programme.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

RICHARD H. NELSON, D.D., Bp. Coadj.

Sunday School Committee Meeting—The Bishop Coadjutor Appointed Chancellor of the Cathedral—Other Notes.

THE SUNDAY SCHOOL committee appointed at the last meeting of the diocesan Convention held its first meeting in Albany on January 16th. There were present the Very Rev. Dean Talbot, chairman, the Rev. Messrs. Ralph Birdsall and Geo. L. Richardson, and Dr. Jas. W. Hine. The Rev. Ralph Birdsall was elected Secretary of the committee, and it was decided to associate with the five members appointed under the resolution, several other persons, experienced in educational work, in a sort of advisory capacity. It was felt that the first necessity to intelligent action was the procuring of information about Sunday School work as it is now done in the Diocese, and a circular was prepared, which will be sent to the clergy of the Diocese, asking for statistics and other facts concerning Sunday Schools.

ON THE feast of the Purification, at the second celebration at the Cathedral, the celebrant being the Bishop, the Rt. Rev. Dr. Nelson, Bishop Coadjutor, was installed Chancellor of the Cathedral by the Bishop. This occasion also marked the 36th anniversary of Bishop Doane's consecration. No special service attended this. The Bishop was the recipient of many letters and telegrams of congratulation.

BY THE WILL of the late Chancellor Carter, the Diocese of Albany receives a legacy of \$2,000.

THE STATE CONVENTION of the Brotherhood of St. Andrew is to be held in Albany the latter part of May.

THE 86TH REGULAR MEETING of the Archdeaconry of Troy was held in All Saints' Church, Hoosac, on Monday and Tuesday,

January 30th and 31st. On Monday evening at 8 o'clock a large number of the clergy and laity assembled to listen to missionary addresses.

At 9:50 A.M., on the second day, the clergy met in the library of Hoosac School and listened to a paper on "Church Federation," by the Rev. J. Winthrop Hegeman, Ph.D., rector of Christ Church, Ballston Spa, Secretary of the Federation.

After a most bountiful luncheon, served in the rectory, the clergy and laity assembled in the new wing of the School, which is specially set apart for a library, the Bishop Coadjutor acting for the Bishop of Albany, who was unable to be present, blessed the building. His words were well chosen and well received. The following telegram was received from the Bishop by the rector: "Greetings and love and blessing to you. Disappointed not to come." The service of benediction followed.

The Rev. Dr. Nickerson read the following resolution, expressing most sincerely the feeling of every individual:

Resolved, That we cordially thank the rector and the people of All Saints' Church, Hoosac, for inviting us to hold the mid-winter meeting of the Archdeaconry here. The great natural beauties of the place, the unique charm of the church and its surroundings, the hearty, reverent, and inspiring services of last night and this morning, the warm-hearted and gracious hospitality shown us by our host have all conspired to make this meeting of the Archdeaconry one of the most memorable in its annals. We congratulate the rector of All Saints' on the manifest success of his efforts to build up a boys' school where Churchmen may send their sons with a reasonable assurance that sound scholarship, conscientious and loving spiritual oversight, healthy, refining, homelike surroundings and a vigorous out-of-doors life will be brought to bear on the work of training boys to become capable, self-reliant Christian men.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

A Notable Gathering.

ST. PAUL'S DAY all the clergy of the Diocese gathered in the see city. Many laymen were also present. The Holy Communion was celebrated in Christ Church, the Bishop being celebrant. The Rev. Dr. H. E. Bowers of Marshall, Texas, was preacher. His theme was "Men and the Ministry." In the afternoon there was a gathering to consider the formation of a Church Club. This was generally considered advisable. Notices had been sent throughout the Diocese that there would be a banquet at night. At this about seventy men were present. Bishop Brown delivered an address, in which he recapitulated the work done during the last five years, and outlined some needs of the Church, in the attainment of which he craved the help of the laymen. The Rev. C. C. Leman spoke on the "Helen Dunlop Memorial School," located at Winslow, Ark. The school was opened in September last and is the only source of education and religious instruction for the thousands of people surrounding the Boston Mountains. The Rev. Dr. Bowers of Marshall, Texas, spoke on a "School of Theology for Arkansas," and called attention to the need of men for mission work. The Rev. Dr. Lockwood spoke on Church Clubs. At the close of his address, the meeting was given into the hands of the laymen. Hon.

John T. Hicks was chosen to preside. After general discussion of the purposes of Church Clubs, it was unanimously agreed to proceed with the immediate organization. Hon. John T. Hicks was chosen President, S. S. Faulkner and Hon. Gustave Jones, Vice-Presidents, Mr. W. A. Mitchell, Secretary, and R. E. Wait, Treasurer. A constitution was adopted, in which was the provision that laymen only should be eligible for membership. Addresses were made by Hon. Gustave Jones and the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, New York, who was a guest of the evening. The name chosen was "The Church Club of the Diocese of Arkansas."

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

The Monday Club.

A SPECIAL MEETING of the Monday Club of the clergy of Alameda County, was held Monday, January 30th, at St. Paul's Church, Oakland, for the purpose of electing officers for the year 1905. The following officers were elected: President, Rev. O. St. John Scott, rector of St. Andrew's Church, Oakland; Secretary, Rev. Frank Bugby, curate of Christ Church, Alameda.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Convocation Meeting.

A LARGELY ATTENDED meeting of the Convocation of the Second Missionary District was held on Tuesday, January 31st, in Calvary Church, Utica (the Rev. Edward Huntington Coley, rector). At 1 P.M. the visiting clergy were served luncheon by the ladies of the parish. The business meeting, held at 2:30 P.M., was opened with devotions by the Rt. Rev. Charles T. Olmsted, D.D., Bishop of the Diocese. The report of the Dean, the Rev. William Cooke, showed that services had been regularly maintained in all the missionary stations, and that the work of the District was in a very satisfactory condition.

The Rev. John Arthur of Oneida, for many years an active member of the Convocation, being about to remove from the District, and from the Diocese, the following minute was adopted:

"The members of this Convocation have heard with regret that the Rev. John Arthur has recently resigned the rectorship of St. John's Church, Oneida, and accepted a call to Grace Church, Cedar Rapids, Iowa.

"We recognize the faithful and effective work which, as missionary, priest, and official Mr. Arthur has done in Oneida and elsewhere in the Diocese, and we feel that by his removal the Convocation and Diocese will be decided losers. We wish him godspeed in his new field."

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Brotherhood Services—New Church at Longwood to be Dedicated—Notes.

THE PREACHER at the Brotherhood service on Sunday evening, February 5th, at the Church of the Redeemer, Chicago, was the Rev. J. M. Chattin, who took for his subject, "Who Is My Neighbor?" Father Chattin's work on the City Mission staff amply qualified him to speak on this subject, and he was listened to with great interest by a large congregation. The Sunday evening services at this church are made a special feature by

the rector, who has arranged in addition to the regular services under the auspices of the Brotherhood of St. Andrew, on the first Sunday of each month, special courses of sermons, which have attracted to the church large congregations, of which students from the University of Chicago and strangers form a large percentage. During the fall, the Rev. Mr. Blunt preached on the Sacraments of the Church, and his sermon on Marriage made such an impression that in response to a petition, signed by a great number of his people, he repeated it on a recent Sunday morning. The sermon was a strong presentation of the mind of the Church on this important subject as expressed in the Marriage Office in the Prayer Book, the speaker showing the distinction between a marriage contract and the Sacrament of Holy Matrimony, and pronouncing in unmistakable terms on the indissolubility of Christian marriage.

THE NEW Church of the Holy Nativity at Longwood will be dedicated by Bishop Anderson on Sunday, February 12th, at 11 o'clock.

THE ALTAR at St. Bartholomew's Church, Englewood (Rev. Henry Knott, rector), has been enriched by the addition of a handsome pair of brass candlesticks, so that now the six office lights and two eucharistic lights are in use.

A SECTIONAL meeting of the South Side branches of the Junior Auxiliary was held at the parish house of the Church of the Redeemer, Chicago, on Saturday afternoon, February 4th. Light refreshments were served by the ladies of the parish.

THE FEBRUARY MEETING of the Chicago branch of the Woman's Auxiliary was to have been "Bishop's Day," but Bishop Anderson was unexpectedly called out of the Diocese, and the session was given over to a consideration of the "Comfort Club." The subject was presented in letters from Mrs. John H. Chew, Secretary of the Comfort Club in the Diocese, and Mrs. Davis, in charge of that work in St. James' Church, Chicago. The value of the club was impressed upon the hearers, its small demands and large benefits making it a most helpful adjunct to Auxiliary work. By this means many clerical suits are furnished, and needed articles of clothing supplied to partially filled boxes.

The President, Mrs. Hopkins, asked for donations of clothing for the work done by Sister Clare, the deaconess engaged in city missionary work. A letter was read from a Japanese clergyman, in charge of work among feeble-minded, thanking the Auxiliary for past help. The offering of the day, amounting to \$10, was given to the Comfort Club. Noon-day prayers were said by the Rev. E. H. Clarke of Pontiac, and 85 delegates from 33 parishes responded to roll call.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Bible Study Class—Consecration of St. James' Church, Glastonbury.

A BIBLE STUDY CLASS, for the Church people of Hartford, is being held in the parish house of Trinity Church (the Rev. Ernest DeF. Miel, rector). A course of ten lectures on the Epistle to the Ephesians is given by the Rev. Prof. Colladay of Berkeley Divinity School.

AN OCCASION of much interest to the members of St. James' Church, Glastonbury, was the consecration, on January 26th, of their reconstructed church edifice, which was destroyed by fire with the exception of the walls and tower, Sunday morning, February 14, 1904. All of the furnishings were destroyed except the Communion Service. Steps were at once taken for the rebuilding of the church, and the work has made good progress. Liberal contributions have been

made by friends, and the interior to-day is greatly the superior of the former one in beauty and convenience. The cost, including gifts and memorials, was \$11,500.

The service opened at 11 o'clock with the consecration by the Bishop of the Diocese. The sermon was preached by the Rev. Dr. William H. Van Allen of the Church of the Advent, Boston. Holy Communion followed the sermon. A lunch was served in Masonic Hall at 1 o'clock.

In the afternoon there was a meeting at 2 o'clock. Addresses were made by the Rev. Dr. Samuel Hart of Middletown, the Rev. J. A. Biddle of Hartford, and others. There was a large attendance of the clergy.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Bishop-elect.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the Williamsport Archdeaconry held its mid-winter, all-day missionary meeting in Trinity Church, Williamsport, on January 25th, beginning with a Quiet Hour, conducted by the Rev. George I. Brown of Bellefonte, followed by the celebration of the Holy Communion, administered by Archdeacon Heakes, assisted by the Rev. Dr. Foley, rector of the parish. After luncheon the business meeting was called to order by the Organizing Secretary, Mrs. Edward P. Almy. Dr. Driggs of Alaska made a most impressive and realistic address on his work, and Mrs. Rogers Israel of Scranton, diocesan President, gave a helpful and interesting talk on woman's work in general in the Diocese. Twenty-five dollars were voted to Dr. Driggs for his heroic work.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Notes.

BISHOP JOHNSON has asked his clergy to make a special study of the Epistle to the Ephesians, with a view of making it the basis of their Lenten instructions.

THE REV. P. H. HICKMAN is making a study of divorce statistics for this Diocese, and next month will give the result. For instance, 789 divorce suits were filed in Los Angeles County during the year 1903.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Patronal Festival of St. Paul's, Brooklyn—Meeting of the Men's Union—Dr. Ladd before the Church Club—Meeting of the Northern Archdeaconry—Entertainments.

THE PATRONAL FESTIVAL of St. Paul's Church, Brooklyn (Rev. W. E. L. Ward), was in a measure interfered with by a blinding snowstorm which raged all day and the greater part of the night of January 25th, blocking all lines of travel. Two masses were celebrated in the early morning and at night there was evensong which, owing to the absence of many of the choristers, was plain. The festival however received due recognition the Sunday within the octave. Mass for Communion was celebrated at 8 o'clock and 11, Mass in B (Farmer) was sung, preceded by a procession. In the evening there was a festival evensong service, procession and *Te Deum*. At all of the services there were large and reverent congregations. The services also commemorated the fifty-fifth birthday of the parish, which had a beginning in the loft of a carpenter shop, not far from the present church home of the congregation. The first rector was the Rev. Mr. Lobough. He was succeeded by the Rev. T. Stafford Drowne. He remained 17 years. It was during his rectorate that the stately edifice in which the congregation now worships was erected. The following clergymen have since ministered to the congregation: Rev. Messrs. W. C. Hub-

bard, J. D. Skene, H. M. Dumbell, and Richard D. Pope. The present rector, Father Ward, came from the legal profession, having been for a number of years a member of the law firm of Esmond & Ward of Newburgh, N. Y. He is a tireless worker, a man of much culture, and is highly esteemed by all who know him. Through his efforts a parish house has been provided and equipped with all the needed furnishings, a small chapel has been constructed and many necessary and expensive repairs and alterations to the church property have been made. The following are the parish organizations: The Woman's Guild, Altar Society, St. Paul's Ward, C. B. S., Choir Guild, St. Agnes' Guild, St. Elizabeth's Guild, and St. Mary's Guild. A fair under the auspices of the Woman's Guild will be held in the parish hall, beginning February 14th.

SPEAKING BEFORE the Men's Union of the Church of the Good Shepherd, Brooklyn, last week, Bishop Burgess devoted himself to the topic of the church attendance of men. He recognized the problem and said that one way to solve it was to have the men of a parish bound together in such organizations as the Men's Union. Motives of church attendance vary, said the Bishop, some going to hear the music, some for other causes. But the church property is exempt from taxation, he continued, and the State can hardly be expected to help support religious concerts, so that unless church attendance by men does not grow there may come a time when the State will insist on taxing Church property. "The Church must be for the production of righteousness. If it does not produce that, then it had better be shut up or burned up or devoted to some other purpose."

AT THE meeting of the Church Club last week, the speaker was Prof. George Trumbell Ladd of Yale, and the topic, "A Child's Capacity for Religion." The speaker was introduced by Bishop Burgess. There was a large attendance and the address, which was of an academic nature, was heard with great interest.

ARCHDEACON HESTER presided at the meeting of the Northern Archdeaconry, held in the Diocesan House on Tuesday of last week. Reports were heard from the five missions maintained by the Archdeaconry, and there was some discussion as to the desirability of starting a work among Jews in a locality where they are becoming thickly settled. Some held that such work had few results and was unprofitable, others that there is no reason why such work should not be successfully maintained. No decision was made at this meeting. A committee reported in favor of forming a woman's auxiliary to the Archdeaconry, and it was instructed to perfect its plan and present it at the next meeting.

THE REV. WALTER E. BENTLEY, Secretary of the Actors' Church Alliance, who recently accepted the rectorate of the Church of the Ascension, Brooklyn, has been able, because of his wide acquaintance among the stage folk, to secure the coöperation of some of them in the work of providing entertainment for the young people of the neighborhood, and of wiping out the debt on the church. The first of a series of dramatic entertainments for these purposes was held last week in a local hall, and if success may be measured by numbers and enthusiasm, the young people are already interested and the debt in a fair way of being removed.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop

B S. A. Meeting—Memorial Services at St. George's Church.

ON THE EVE of St. Paul's day, the Brotherhood of St. Andrew of St. George's Church, Mount Savage, with the vested choir and the

rector, went to St. Peter's, Lonaconing, to institute a chapter of the Brotherhood in that parish. Nine members were admitted, and the sermon with charge to the new members was delivered by the rector of St. George's, the Rev. Clarence Ernest Ball.

ON ST. PAUL'S DAY services were held in St. George's Church in commemoration of the life and character and labor of the Rev. Theo. Smoot, who died of pneumonia, March 4, 1904, at the close of his second year of rectorship, as the present handsome enamel brick church was nearing its completion. Its erection was due to his energy and zeal, as was also the phenomenal Confirmation class of 54, presented in June 1902. The memorial sermon was preached by the Rev. E. M. Jefferys, Archdeacon of Cumberland, and a very loving appreciation was added by the Rev. John Wade Nott, D.D., rector emeritus of St. George's. The day was also made memorable by the formal installation of the vested choir and solemn admission of its 26 choristers. The church cost about \$10,000, of which about one-half was raised when Mr. Smoot died. Since then it has been further reduced, and now but about \$2,900 remains unprovided for.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Dedication at Medway—Personals—Illness of Dr. Shinn—Brotherhood Meeting—Death of Rev. Morton Stone.

ARCHDEACON SAMUEL G. BABCOCK went to Medway on Sunday morning, January 29th, to dedicate a set of ten memorial windows and a reredos in little Christ Church. The occasion was one of the greatest importance to the communicants of this growing parish, which is in charge of the Rev. Guy Wilbur Miner, rector of St. John's Church, Franklin. Those to whom the windows are memorial are the late Bishop Benjamin Henry Paddock, fifth Bishop of Massachusetts, and who founded Christ Church, Medway, in 1874; James Atkins Snow, junior warden of Christ Church; Laura Adeline Dudley, deceased wife

ton of Prince Edward Island, father of Miss Maria Easton of Medfield; Grace Isabel Adams of Franklin, a well-known singer, who died in 1901; and Mrs. Mary Ann Campbell, mother of Mrs. Harry Pollard of Medway.

The reredos, which is of carved basswood, represents the Last Supper after Leonardo da Vinci. This copy was executed by Herbert F. Williams-Lyouns of Westwood, and is the gift of Mrs. Williams-Lyouns and himself in memory of Miss Williams of Salem,

interior is finished in cypress, the roof is of hard pine, and the flooring of rock maple. The altar, which is of white wood, is one that for many years was in the St. Ignatius' Church, New York City, and was presented to this chapel by the Rev. Father Arthur Ritchie, rector of St. Ignatius'. Mr. Williams-Lyouns, above referred to, also is at work upon a reredos for this new church, to be in three panels, representing respectively, "The Nativity," "The Wondering Shep-



an artist of some note, and a sister of the late Dr. Williams, a famous oculist of Boston. The service of the morning was conducted by the Rev. Mr. Miner, and the sermon was preached by Archdeacon Babcock.

On the evening of that same Sunday, Archdeacon Babcock officiated at the opening of the newly completed chapel of the Church of the Advent at Medfield. The dimensions

herds," and "The Visit of the Magi." This work will not be completed for a year yet.

EDMUND J. CLEVELAND, a student at the Episcopal Theological School, who will complete his course this June, has accepted a call to be curate at Christ Church, Springfield, assisting the Rev. John Cotton Brooks. Mr. Cleveland succeeds the Rev. James C. Sharp who lately accepted a call to the Church of the Good Shepherd at Waban, a part of Newton. Mr. Cleveland is a native of Hartford, Conn., and during the present season he has been assisting as lay reader at Christ Church, in the Highlandville section of Needham. He will not enter upon his new duties for several weeks.

THE REV. DR. VAN ALLEN went to Albany a few days ago to conduct a week's conference at St. Andrew's Church, on "Church History." On Sunday, February 5th, he preached at St. Paul's Church, that same city, on "The Miraculous Element in Christianity." Dr. Van Allen, by the bye, is having marked success with his Bible class for young women, which he conducts on Friday mornings. At the present time the class is being instructed in the Gospel of St. Matthew.

BEGINNING in June, the Rev. Charles E. Hutchinson, rector of St. Luke's Church, Chelsea, will have the assistance of Mr. Nelson Kellogg, at present a senior at the General Theological Seminary. Mr. Kellogg is a graduate of the University of Vermont and will prove an able assistant to Father Hutchinson in his Catholic parish.

THE REV. FREDERICK EDWARDS bade good-bye to his parishioners of St. Paul's Church, Malden, on January 30th, and took his departure with his family for his new parish at Milwaukee. A committee of St. Paul's parishioners has been appointed to find a successor to Mr. Edwards. Meanwhile the vestry has been empowered to take full charge of the parish work. The Rev. Mr. Addison, a retired clergyman who has been making his home in Malden, is temporarily in charge.

THE REV. J. ROCKWOOD JENKINS, rector of Trinity Church, Bridgewater, will soon



EXTERIOR OF CHURCH AND PARISH HOUSE, MEDWAY, MASS.

of F. E. Dudley of Franklin, who built the parish house; Anson Dwight Miner, father of the above-named rector of St. John's, and who died while a postulant for holy orders under the late Bishop Whipple of Minnesota; Leonora Emmeline Smiley, mother of Mrs. Guy Wilbur Miner; Charles Clarence Pollard and Jeannette Alberta Pollard, father and sister of Adrian C. Pollard of Medway, for many years sexton of Christ Church; William Eas-

ton of the little chapel are 22x32 feet, and the interior will accommodate seventy-five people. There is a small wing which will be used as a sacristy. The present edifice eventually will be the south transept of a much larger church, and in the planning out of the plant a rectory and parish house have been provided for, each of which will be built as soon as the necessary finances are obtained. The chapel is constructed of cobblestones and the

leave his parish, he having been notified that he is wanted in the missionary field of the West. As yet Mr. Jenkins is in ignorance of the exact district wherein he is to labor.

A SPECIAL SERIES of services is being arranged in Boston and vicinity for the benefit of young men, under the auspices of the Church Student Missionary Association. The first services will be held on Sunday, February 12th, one at Trinity Church, Boston, and the other at Grace Church, Newton.

IT IS OF INTEREST to note that as a result of a recent mention in this department of St. Margaret's parish house, Brighton, now in process of completion, Father Augustus Prime has received from interested friends, gifts amounting to \$75, and doubtless will receive the full \$300 needed, before very long.

EXCEPTION has been taken to the paragraph in this department last week to the effect that a postulants' guild had been formed at Harvard University. It now is said that but one informal meeting has been held by those interested.

MUCH REGRET is felt throughout the Diocese at the continued ill health of the Rev. Dr. George W. Shinn, rector of Grace Church, Newton. Practically ever since his wife's death some weeks ago, he has been away, going for a time to Atlantic City and later to Williamsport, Pa., where he now is. Dr. Shinn will not return to Newton until the middle of April. Meanwhile the services of Grace Church, as well as the parish work, are being satisfactorily conducted by the Rev. Robert Keating Smith, the curate.

THERE WAS an enthusiastic meeting of the young men of the Advent parish, Boston, a few nights since, called in the interests of the parish branch of the Brotherhood of St. Andrew. Mr. Paul M. Hubbard, who has been instrumental in reviving the chapter, presided, and an interesting address was made by Mr. Robert H. Gardiner, the new President of the Brotherhood.

THE DEATH of the Rev. Morton Stone, which occurred on the 6th inst., brings sorrow to a host of friends. For nearly eleven years he has been rector of St. Thomas' Church, Taunton. He was born in Philadelphia forty-nine years ago, graduated at Trinity College, ordained priest in 1883, was curate at St. James' Church, Chicago, for two years; rector of Emmanuel Church, La Grange, Ill., eleven years, was Secretary of the Standing Committee of this Diocese, and president of the Massachusetts Church Union. His illness extended over several months, and his death was not unexpected.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bishop.

Bishop Aves Visits the City of Mexico.

BISHOP AVES made his first visit to the City of Mexico on Sunday, the 29th ult., preaching both morning and evening at Christ Church. A great deal of interest was manifested, the morning service particularly being thronged to the limit of capacity of accommodation of the building. He took for his text: "He that receiveth me receiveth Him who sent me, and he that despiseth me despiseth Him who sent me." After two or three weeks at the Capital, Bishop Aves will make a trip through the south of the republic for the purpose of studying the needs of the various sections of the country. Jalapa, Orizaba, and Vera Cruz will be the chief centres of his examination at the beginning.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

St. Peter's to Rebuild—Reception to the Rev. Chas. Mockridge—Dr. Luther in Detroit—St. John's Church Still Vacant—Rev. S. W. Frisbie's 25th Anniversary.

THE PARISHIONERS of St. Peter's Church, at a meeting held last week, decided to com-

pletely rebuild their church, which was seriously damaged by a recent fire. The exterior is to be veneered with brick and stone, and in the interior considerable changes will be made. The rector, the Rev. C. L. Arnold, announced that \$1,700 had been promised, without solicitation, and that he hoped the rest of the sum needed (\$5,300) would be raised in two weeks. St. Peter's is in the midst of a densely populated part of the city, and is doing a strong work.

ON MONDAY EVENING, January 30th, a reception was given by the people of St. Philip's mission, Detroit, with a double purpose. They were to say good-bye to the Rev. Charles Mockridge, who has been in charge for five years, and to welcome their new rector, the Rev. R. T. W. Webb. Addresses were made by the Rev. Dr. McCarroll, Rev. Dr. Mockridge, Rev. Dr. Sayres, Rev. Charles Mockridge, and Rev. R. T. W. Webb; and then Mr. Wm. Aikman, Jr., presented to Mr. Mockridge a purse "from friends of St. Philip's in other parishes."

THE REV. FLAVEL S. LUTHER, D.D., President of Trinity College, Hartford, attended a dinner of the Trinity Alumni in Detroit on February 4th, and afterwards addressed a meeting of the men from the vestries of the various parishes. On Sunday, Dr. Luther preached at Christ Church in the morning and at St. Andrew's Memorial Church in the evening.

NO ARRANGEMENTS have yet been made for filling the vacant rectorship of St. John's Church, Detroit. During the vacancy, the Rev. Chester Wood is in charge, but it is said that on the appointment of the new rector, Mr. Wood will take up work in New York City.

AT THE Church of the Messiah, Detroit (the Rev. C. H. Mockridge, D.D., rector), steps are being taken to purchase a large organ. A good amount of money is in hand for this purpose.

ON THE 2nd of February the Rev. Stephen W. Frisbie kept the 25th anniversary of his rectorship of St. James' Church, Detroit. Mr. Frisbie is now the senior priest in the Diocese of Michigan, is President of the Standing Committee of the Diocese, and has been for nearly 25 years Secretary of the Diocesan Convention.

The congregation of St. James' Church marked the occasion by making many valuable presents to Mr. Frisbie. During the 25 years Mr. Frisbie has officiated at 1,297 Baptisms, 548 marriages, 893 burials, 9,400 services, and has delivered 900 sermons.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Memorial Window at Calvary Church, Rochester—Notes—Gethsemane Sunday School—The Bishop at Faribault—Bishop Rowe in the Twin Cities.

A BEAUTIFUL memorial window has been placed in the west side of the nave of Calvary Church, Rochester. It is a tribute from Dr. Christopher Graham to his brother and sister, John Graham and Mrs. Jennie Williams, who were members of the parish during their lifetime. The symbolic emblem in the rich stained glass is the chalice.

ON THE Fourth Sunday after the Epiphany, Gethsemane Church Sunday School, Minneapolis, reached the highest point in its history, 333 scholars being in attendance. This strong Sunday School not only means much for the future of the parish, but for the Church in Minnesota and the Northwest. Gethsemane's Sunday School does not turn out "weak-kneed Churchmen," but the kind that "will stand without hitching."

THE BISHOP is delivering his annual lectures on Pastoral Theology at Seabury

Divinity School. The Rev. Dr. Poole, acting warden, gave a reception at his home to the faculty and students in honor of the Bishop.

THE FOURTH SUNDAY after the Epiphany, Bishop Rowe spent in the Twin Cities. In the morning he preached at St. John's, and in the afternoon at St. Clement's, St. Paul; in the evening Gethsemane Church, Minneapolis, was filled with a large congregation, representatives being present from every parish in the city. Bishop Rowe gave a graphic account of his work, but made no special plea for Alaska, but for the general missionary work of the Church. He said the laymen must "come out of the brush" and stand shoulder to shoulder, and that great victories would be won for Christ and His Church. A generous offering was made for the hospital work in Alaska.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Marriage of a Priest—Institution of a Dean.

AT HIGH NOON, Saturday, January 21st, the marriage of Miss Helen Bishop Peck and the Rev. Robert Bloomer Hare Bell, rector of the Church of the Good Shepherd, Omaha, was solemnized in Trinity Cathedral by Bishop Williams, assisted by Dean Beecher.

THE REV. GEORGE ALLEN BEECHER was instituted as rector of the parish and installed as Dean of Trinity Cathedral, Omaha, on the morning of the Fourth Sunday after the Epiphany, January 29th, by Bishop Worthington, in the presence of a reverent congregation which completely filled the Cathedral. The Dean-elect was presented to the Bishop by the senior warden, Mr. Henry W. Yates, with a request for his institution and installation. The episcopal demand was made for the requisite evidence of election and that the keys of the church be delivered in token of parochial recognition. The secretary of the vestry, Mr. George H. Thummell, read the official record of election and the junior warden, the Hon. E. Wakeley, presented the keys. The letter of institution was read jointly by the diocesan and the Bishop Coadjutor. The oath of institution was administered by Bishop Worthington, and the Dean was conducted to his stall, after which, going to the altar, he proceeded to the celebration of the Holy Communion. At the appointed place, Bishop Worthington preached an exceptionally strong, instructive, and touching sermon from Ezekiel xxxiii. 7: "I have set thee a watchman unto the house of Israel." The sermon was a scholarly exposition of the Apostolic Ministry and a strong plea for the recognition of the reciprocal relations of pastor and people. The music, under the direction of the organist and choirmaster, Praver Symons, was well rendered.

OWING to the severe weather and his impaired health, Bishop Worthington was compelled to limit his visit to his Diocese to two days. He left Sunday night for the East.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

The Bishop's 36th Anniversary—Encouraging Reports of Convocation—Historical Lectures to be Given in Trenton—Notes.

THE WINTER meeting of the Convocation of New Brunswick was held Tuesday, January 31st, at St. Michael's Church, Trenton (the Rev. W. Strother Jones, D.D., rector), with a large attendance of the clergy. In the celebration of the Holy Communion the Bishop was assisted by the Rev. O. B. Baker, D.D., Dean of Convocation, and the Rev. Dr. Jones. The sermon was preached by the Rev. W. O. Jarvis, rector of St. Paul's Church, Westfield.

In opening the Convocation, Dr. Baker

mentioned the fact that February 2nd was the thirtieth anniversary of Bishop Scarborough's consecration to the episcopate, and, by a rising vote, the affectionate greetings of the delegates were offered their diocesan. More formal action had been taken to mark the event on the day of the anniversary, the feast of the Purification, on which occasion the Bishop and Mrs. Scarborough were at home to their friends and to the clergy of the Diocese. At this time a substantial purse was presented the Bishop, to be used at his discretion. A similar purse was given last year, when the Sunday School teachers and schools throughout the Diocese gave a purse of gold, which the Bishop promptly turned over to the trustees of Christ Church, Allaire, for the rebuilding of a mission chapel there.

After the informal action of Convocation, Bishop Scarborough responded feelingly to the greetings of the clergy. He said that early in his episcopate he had decided, as far as possible, to give himself wholly to his Diocese, and to that end had made it almost an invariable rule to decline all invitations to speak or preach outside its limits and to devote all his strength to his own local work. He felt amply repaid in the wonderful growth of the Church within the borders of the Diocese and in the usual marks of affection which he received from the clergy on every hand. "I do not believe," he said, "that any Bishop has had more loyal and affectionate support from his clergy. Others may have had larger work and more open honors, but none has ever had more love." Speaking of the growth of the Diocese, he said that thirty years ago, there were 12,000 communicants in the whole state; now there are more than three and a half that number, and in our own Diocese alone there are 20,000 and more. Then there were 144 clergy in the two Dioceses, now 125 in this one. There has been a like gain in financial strength, and in every department of work where statistics are available.

The work of the Convocation soon proved the truth of what the Bishop had said of the growth of the Diocese. Reports of the various missionaries were most encouraging. The Associate Mission, in its work in the villages and country settlements, reported nearly 700 parochial calls in the quarter, an attendance of about 6,000 at services, 39 infant baptisms and four adult baptisms, and encouraging classes for confirmation. At Rahway a Sunday School has been started at the Chapel of the Holy Comforter, and attendance at the church services has greatly increased; at Wilbur repairs and improvements have been made, and a considerable part of the debt has been paid, so that only \$500 incumbrance still remains; services have been started at Garwood, and a beginning has been made towards the erection of a chapel; at Perth Amboy, a choir room and other improvements are reported by the Chapel of the Holy Cross; at Allaire, where the church has been greatly beautified and is now consecrated, there have been goodly numbers presented for baptism and confirmation; at Mine Mount, the Bernardsville clergy have begun services at the estate of Mr. H. Percy Pine; at Peapack a new chapel is in use; and at Rocky Hill there have been many baptisms. The last named mission, one of the smallest churches of the Diocese, made bold to invite the Convocation to meet there at its summer session, and the invitation was accepted, the mission people pledging themselves to give a warm reception and the open hospitality of the whole town to the fifty clergy who come to the gatherings.

The Bishop supplemented the reports of the missionaries by telling something of the progress made in the parishes. Grace Church, Plainfield, is building a parish house, to be completed by summer; Trinity Church, Elizabethtown, has been enlarged and beautified, and

a parish hall has been built; Trinity Church, Trenton, has paid the last installment of a \$17,000 debt, besides paying \$5,000 in improvements; St. Augustine's colored church at Asbury Park has built and furnished a rectory; St. Michael's, Trenton, is to be re-decorated in time for its 200th anniversary next year; St. Stephen's, Netherwood, is to become a parish and has called a rector; several churches report organs purchased and other improvements; splendid confirmation classes have been presented, and though there are some dark spots, the outlook is generally bright.

The Treasurer's report to Convocation showed receipts of \$1,500 in the quarter and gave details of work accomplished with the money.

Prayers were offered and resolutions adopted at the death of the Rev. R. B. Post, one of the oldest clergy of the Convocation, and of Mrs. Ashmead, mother of the Rev. W. N. Ashmead.

In the afternoon the Rev. Bruce V. Reddish, one of the youngest clergy of the Diocese, read a remarkable paper on "Some Marriage Problems, and the Duty of the Clergy Concerning Them." It proved a valuable contribution and provoked much thought and subsequent discussion.

In the evening a missionary service was held, at which the principal speaker was the Rev. E. Vicars Stephenson, rector of Grace Church, Plainfield.

BISHOP SCARBOROUGH had his pocket picked during a recent visit to New York, while boarding a Broadway car. The thief secured \$25.

DURING LENT a course of five lectures on the Reformation in England and on the Continent will be given in Trenton, at Trinity Church, St. Michael's, and Christ Church. The lecturer will be the Rev. Prof. Kinsman of the General Theological Seminary, and special efforts will be made to secure a large attendance of Church people and others.

AN UNUSUAL interest was shown at Elizabethtown, on the last Sunday in January, when Wm. M. Whitehead, sexton of St. John's Church there, celebrated his 75th birthday anniversary. Mr. Whitehead has been sexton of St. John's 42 years. During the first 30 years he did not miss a single service; since then, in the succeeding dozen years, he has hardly averaged more than one absence a year. He is still hale and hearty, and hopes to remain in service a long time to come. The rector of St. John's, the Rev. O. A. Glazebrook, D.D., referred in his sermon to the sexton's long and faithful service. Afterwards many of the congregation stayed to offer their congratulations and good wishes.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

First Anniversary of St. Agnes' Chapel.

THE FIRST anniversary of St. Agnes' chapel, East Orange, was celebrated on St. Agnes' day with a reception and musicale given in the evening. The religious celebration took place on the Sunday following, at which the Bishop was present. He preached the sermon and gave the congregation much encouragement to go on with the work that had been started so well. The first movement toward organization in this vicinity began on St. Agnes' day, a year ago, and services were first held in the Hyde Park Club House. A few months later the building was sold to the Dutch Reformed body, and, as there was no other public building to be obtained, the Churchmen were compelled to hold their meetings in private houses. In June the Rev. Wallace M. Gordon was placed in charge of the work, and in a short time he had secured an unused stable of good proportions, which, with the help of his congregation, he fitted up as a chapel. All of this work was done and the services are now be-

ing carried on without outside help of any kind, and the little congregation, numbering now nearly 100 souls, is self-supporting.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Mission at St. Paul's, Steubenville.

A VERY SUCCESSFUL mission was ended on the feast of the Conversion of St. Paul, at St. Paul's Church, Steubenville (the Rev. J. W. Foster, rector). The Rev. Father Lloyd, Director-General of the S. S. P. A., was the missionary, and his intense earnestness and reverent devotion has had a stimulating effect upon this old parish long known for its firm stand on matters of good Churchmanship, especially along musical lines. The people had long and longingly looked for the awakening and the increased devotion which is always assured by the advent of Dr. Lloyd, and the attendance was good in spite of inclement weather. Much to the regret of the parish the missionary had to find a substitute for the closing services, the last of which was a joy to all present. They had come in obedience to the wishes of Father Foster, who is himself a mission priest of the above Order, to contribute \$850 toward reducing the debt that has long hung over the parish house. Some further definite teaching in Catholic customs was put into practice, and a "quiet day" is contemplated in the near future as a further spiritual refreshment.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Death of Miss Ritchie—Notes.

ONE OF THE SADDEST events of recent occurrence was the accident which led to the death of the only child of the Rev. Robert Ritchie, rector of the Church of St. James the Less, Falls of Schuylkill. Miss Mary Helen Ritchie sustained serious injury in a runaway accident and entered into rest on February 1st, 1905. The office for the dead was sung in the Church of St. James the Less on Saturday morning, February 4th. One of the most touching tributes was made at Bryn Mawr College by the President: "We have come together to testify by our presence here to the affection and esteem in which we held Mary Helen Ritchie, who was a bachelor of arts, master of arts, and doctor of philosophy of Bryn Mawr College and lived among us for twelve years, seven as a student and five as secretary of the college. . . . In very many respects Miss Ritchie was the type of what I hope that Bryn Mawr graduates may become after they leave the college. She had the rarest of all rare qualities—initiative. She was always planning new ways of doing things, improvements in methods or radical changes in system. . . . Perhaps the quality of all that I valued most highly, next, of course, to her keen intelligence, was her fairness. She seemed to me absolutely just. . . . But it seems to me that over and above all these wonderful qualities were two that I think I have never before seen combined to so large a degree in one person—pluck and joyousness—and they are qualities that no education can give."

THE CHURCH WOMEN'S Conference, preceded by a Quiet Hour at 10 A. M., conducted by the Rev. Floyd W. Tomkins, D.D., will be held in the parish house of the Church of the Holy Trinity, Twentieth Street, below Walnut, on Thursday, March 16th. The Conference will be held at 11 A. M. and at 3 P. M. At the morning session the following papers will be read: "Tactfulness in Our Work," by Mrs. George F. Knorr, and "The Importance of a High Ideal," by Mrs. Philip N. Nicholas of Geneva, N. Y. In the afternoon Mrs. Thomas Neilson will read a paper on "Some Dangers of the Present Day," followed by Mrs. E. C. Grice on "How to Make Our Lives More Restful."

(Additional News on Page 532.)

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

New Parish House—Proposed New Parish.

THE VESTRY of Trinity Church have accepted plans for a new parish house, made necessary by the widening of Oliver Avenue, which necessitated the demolition of the one now in use, and work will be begun on it in the course of a month. During its erection the Sunday School and other parish activities will be housed in an unused building belonging to Grace Reformed Church, which is in the near neighborhood of Trinity. It is proposed to erect a handsome stone structure, two stories in height, and later to add a third. There will be a spacious study for the rector, accommodations for the associate clergy, the choir, Brotherhood of St. Andrew, Sunday School, sewing school, kindergarten, Altar Guild, etc. It is the purpose of the vestry to have one of the most complete and best equipped institutional buildings in the country.

UPON THE request of forty families residing in what is called the Highland district of Pittsburgh—most of them parishioners of Calvary Church, a mission has been started by that parish, services to be held for the present in the Margaretta School. On Sunday afternoon, January 29th, the first service took place, the Rev. D. L. Ferris, associate rector of Calvary, officiating, and the work has been put in his charge. There was an attendance of 173, and a Sunday School was organized with a hundred pupils. Much interest and enthusiasm have been excited in the inauguration of the work, and the project gives promise of being a very successful one.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Addresses before the Church Club.

TWO REMARKABLE ADDRESSES, one presented with the telling force and convincing weight of sound reason, and the other burning with the eloquence of inspiration, were listened to with rapt attention on the night of January 31st, at the 56th regular meeting of the Churchmen's Club, held in the Eloise. In the first, Captain A. T. Mahan, U. S. N., retired, drew the attention of the 100 members and guests of the club that were present to the fact that the tendency nowadays in almost every human activity was in the direction of over-organization, and that at present this tendency threatened to impair the usefulness of the Church. The second address was by the Rt. Rev. Dr. McVickar, and dealt with the subject of prison reform in this state, especially as regards the detention and treatment of the women criminals.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

The Bishop's Movements—Other Notes.

THE FEAST of the Conversion of St. Paul was observed at St. Paul's Church, Salt Lake City (Rev. C. E. Perkins, rector), by the usual High Celebration of the Holy Communion, and by choral Evensong. Bishop Spalding assisted in the latter service, and was also present at the annual parish reception in the rectory, a most pleasant affair, which was attended by a large number of parishioners and friends.

IN ADDITION to visits recently chronicled, the Bishop has been to Park City, an important mining town in the mountains, and Logan, seat of the State Agricultural College. At each point there is a chapel and working nucleus of communicants, but no resident missionary at present. The Bishop has also paid a brief visit to that part of the District which is situated on the western slope of Colorado.

A DINNER in honor of Bishop Spalding was given a few evenings ago at the Commercial Club, Salt Lake City, under the auspices of the Men's Club of St. Mark's Cathedral. The city clergy and a large number of Churchmen and leading citizens were present. In response to the toast of the evening, the Bishop spoke in a hopeful vein of the position and aims of the Church in the see city and District at large.

THE CONFERENCE of the Seventh Missionary District to be held here after Easter is being looked forward to with lively interest, and it is hoped that the presence and utterances of the Bishops, priests, and laymen from so many Dioceses and Districts may lead to greatly awakened zeal in missionary work. It is hoped, too, that the Woman's Auxiliary will be well represented by members from all points in the Seventh District.

THE REV. EVERETT P. SMITH, elected by the Board of Missions to fill the recently created office of Educational Secretary, availed himself of a brief stay in the city to meet a few Church people to whom he explained the nature of his work. He hopes to organize classes here for the study of missions, and so arouse and keep alive an intelligent enthusiasm for missionary work.

THE PEOPLE of St. Matthew's Church in Grand Junction, Colorado (Rev. C. W. G. Lyon, in charge), had the pleasure of meeting their new Bishop at a reception given in his honor at the rectory on Saturday evening, January 28th.

Invitations were extended to the entire congregation, as well as to representative citizens of the town. On the following day the Bishop preached to two unusually large congregations, the church being filled both morning and evening. The Bishop expressed himself as being greatly pleased with the present standing of the mission, and recommended to the vestry committee that they retain the present missionary and make an effort to increase his stipend at once. The committee approved of the Bishop's suggestion. Grand Junction will have another visit from the Bishop in March, at which time a large number of candidates for Confirmation will be presented.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Meeting of Convocation.

THE 13TH ANNUAL Convocation of this District opened in St. Andrew's Church, Tampa, on the 25th ult. After the usual services, the Bishop delivered his address, which was a very strong one and emphasized the importance of Church teaching. The Bishop reported a larger number of persons confirmed than at any previous period of his episcopate. The points now occupied by various agencies of the Church have reached 100. New churches are planned for Ocala and Tampa; a new church has been built at Delray; two new churches have been completed on the east coast, and a valuable addition has been made to Trinity Church, Miami. A rectory has been built at Holy Innocents', Key West. The girls' school, Orlando, has outgrown its present building, and an enlargement will be needed in the coming year. The Ladies' Auxiliary met at the same time under the presidency of Mrs. W. C. Gray. An address was made by the Rev. Henry W. Little of Ocala on Madagascar and the work of the Church in that island, he having spent many years in that field.

On the afternoon of the 25th, the cornerstone of the new St. Andrew's Church was laid.

SPRINGFIELD.GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, Bp. Coadj.**Notes of Interest.**

THE OFFICIAL ORGAN of the Diocese, *The Diocese of Springfield*, has recently changed hands. The Rev. J. G. Wright, who for six

years has been the able editor, has resigned. The paper is now published in the see city and the Rev. F. A. De Rosset of Springfield is the editor. It has been considerably enlarged.

THE BISHOP COADJUTOR's first Confirmation was at St. Paul's, Carlinville, when he confirmed 13. This work is now under the care of Archdeacon Chittenden of Alton, who gives it a weekly service.

TEN PRIESTS were in attendance upon the Retreat given by the Bishop Coadjutor at Champaign. It was a season of refreshment and every priest returned to his work with a deeper sense of his duty and responsibility and with great gratitude to the Bishop.

THE SUNDAY SCHOOL of St. Paul's Church, East St. Louis, has just had five windows placed in the baptistry tower of the new church. Two of these windows are quite large figure windows: one, "Christ Receiving and Blessing Children," and the other "The Baptism of Our Lord by St. John Baptist." The work has been well executed and adds very greatly to the beauty of the new building. The Altar Guild presented the rector's sacristy and study at Christmas time with a very handsome chair and an electric lamp.

The rector at East St. Louis completed five years' work in the mission on January 11th, and in that time the beautiful stone church has been built at a cost of over \$20,000.

THE VESTRY of Emmanuel Church, Champaign, presented their rector, the Rev. Dr. J. E. Wilkinson, with a substantial increase of salary for his New Year's gift.

THE BISHOP COADJUTOR has requested that the custom of wearing veils by women and girls at the time of Confirmation be made the practice in this Diocese.

THE BISHOP has appointed the Rev. Wm. Mitchell, rector of Trinity Church, Jacksonville, to be the rural dean of Jacksonville.

ST. MARK'S, Chester, has suffered a great loss by the death of one of the oldest and most interested communicants, Mrs. Marie J. (Wilder) Edwards. Mrs. Edwards was in her 81st year and was born and lived in old Kaskaskia, Illinois, when that was the principal city of the state, and when it was in the height of its glory. She and her husband had, not long before her death, celebrated their 57th wedding anniversary.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Bishop Capers' Condition—Confirmation on U. S. S. "Prairie"—Other Notes.

BISHOP CAPERS, who has been ill with capillary bronchitis at his home in Columbia,

Dr
Price's
CREAM
BAKING
POWDER

Improves the flavor
and adds to the health-
fulness of the food.

is somewhat better; but it will be some time still before he can resume his duties.

ON JANUARY 22nd, at the Port Royal Naval Station, twelve men belonging to the U. S. S. *Prairie* were confirmed by Bishop Nelson of Georgia, as Bishop Capers was too ill to officiate. The service, which was most impressive, was held on the deck of the ship, in the presence of more than 600 people. The candidates had been prepared and instructed by the Rev. W. L. Githens, rector of St. Helena's Church, Beaufort, who is doing a great work among the men at the station.

THE VESTRY and congregation of the Church of the Holy Comforter, Sumter (Rev. H. H. Covington, rector), having purchased a lot, are about to begin the erection of a new church building which they hope to have completed by the end of July.

THE MISSION STUDY CLASS of the Woman's Auxiliary in Charleston, has resumed its meetings, which are now held fortnightly instead of monthly. The subjects of study for this year are Alaska and Japan.

ABOUT the middle of February, the Rev. Percy C. Webber will hold a week's mission at the Church of the Nativity, Union (Rev. Royal Shannonhouse, rector).

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Diocesan Notes—Illness of Rev. Mr. Goodman—Memorial Window for St. Matthew's Church, Covington—B. S. A. Chapter Formed—Grace Church, Memphis, Preparing to Build—Visit of Mr. Hubert Carleton.

ON THE BIRTHDAY of General Robert E. Lee, Bishop Gailor visited Covington, and in the morning, at St. Matthew's Church (Rev. S. R. McAlpin, rector), he preached a sermon, visiting delegations of the ministers of the city, and of Confederate societies being in attendance. At night in Payne's Opera House, the Bishop delivered a lecture on General Lee to a large audience under the auspices of the Confederate veterans and Daughters of the Confederacy. On the 17th inst. the Bishop visited Little Rock and delivered a lecture on Social Problems, which was heartily received.

AT ST. THOMAS' (colored) Church, Jackson, the Rev. J. C. Quinn, D.D., the priest in charge, is delivering special lectures on the Pentateuch. Dr. Quinn has also during the past two years been giving instruction in Bible study, Homiletics, and Pastoral Theology to 75 colored preachers, personally or in classes. He has also given addresses at various colored schools and colleges.

BISHOP ROWE of Alaska recently visited Nashville and addressed the Christ Church congregation in the morning and a mass meeting of all the Church people in the evening at the same church. In the afternoon, at St. Anne's Church, he addressed the pupils of all the Sunday Schools and made a profound impression not only upon the grown people, but upon the children as well.

The Rev. P. A. Rodriguez has accepted the position as assistant at St. Anne's Church (the Rev. Dr. Logan, rector), with special charge of St. Stephen's Chapel, Northeast Nashville. Mr. Rodriguez is well known as the translator of many books and papers for use in Christian work in Mexico, his home having formerly been in that country.

THE WOMAN'S AUXILIARY branches of Memphis have arranged general meetings together once in every three months at the various churches in turn. The first meeting was held at Calvary, the last at Grace, and the next will be held at the Good Shepherd. Light refreshments were served and the work discussed by the women representatives.

THE NEXT meeting of the Convocation of Memphis, will take place at Grace Church, beginning Tuesday night, February 14th, and will deal specially with missionary subjects. Joint meetings of the Woman's Auxiliary branches will be held one day.

THE CONDITION of the Rev. F. W. Goodman, who is ill at his home in Chattanooga, continues to improve.

THERE WAS RECENTLY unveiled at St. Matthew's Church, Covington (the Rev. S. R. McAlpin, rector), a handsome stained-glass window in memory of James Wilson Lemmon, Elizabeth Baker Lemmon, his wife, and Mary Baker Jones, the mother of Mrs. Lemmon, the latter being the first member of St. Matthew's Church and helping to organize it. The window was given by the children of Mr. and Mrs. Lemmon, Mrs. J. C. McQuiston, and Miss Sarah Lemmon. The Bishop was in attendance and preached a sermon, dedicated the window and celebrated the Holy Communion. The Bivouac of Confederate Soldiers of which Mr. Lemmon was a member, and the Baker Lemmon Chapter of the Daughters of the Confederacy, of which Mrs. Lemmon was the organizer, attended in a body.

AT A MEETING of representatives of the chapters of the Brotherhood of St. Andrew in Memphis, held at St. Mary's Cathedral (the Very Rev. James Craik Morris, Dean), a Local Assembly was formed and the following officers elected: President, M. C. Adams of Grace Chapter; Vice-President, C. A. Desaussure of St. Luke's Chapter; Secretary, W. R. Friedel of St. Mary's Chapter; and Treasurer, J. A. Huntzicker of Good Shepherd Chapter. A committee was appointed to draft a constitution and by-laws, and steps were taken to provide down-town Lenten Services and to arrange for meeting Mr. Hubert Carleton, the General Secretary of the Brotherhood. The next meeting of the Local Assembly will take place during the meeting of the Convocation at Grace Church in February.

ON SUNDAY, January 29th, a special service for the breaking of the ground preparatory to the building of the new Grace Church, Memphis, Tennessee (the Rev. Granville Allison, rector), was held on the afternoon of that day. Several of the clergy of the city assisted in the service and the vested choir was augmented by members of the other church choirs. It is proposed to expend at first \$35,000 on the construction of the church which is to cost, when completed, in the neighborhood of \$75,000, and to erect the chancel and nave of the Church only, leaving the tower for completion at a later period. The building is to be of stone and of Gothic architecture with the tower immediately above the entrance, and the present substantial chapel will be left standing as part of the plan. At the service, the Bishop of the Diocese broke the ground and delivered the address. Owing to the inclemency of the weather most of the service was held in the church.

MR. HUBERT CARLETON, Secretary of the Brotherhood of St. Andrew, has been visiting the chapters in Memphis, accompanied by Mr. Frank Shelby, Educational Secretary, and they were joined by Messrs. McAlister and White, Travelling Secretaries, at a conference for the consideration of the work. On Sunday morning, January 29th, Mr. Carleton spoke at Calvary Church and Mr. Shelby at St. Luke's, and in the evening the former spoke to the men at Grace Church. On Monday the Brotherhood men met at St. Mary's, and on Tuesday at Calvary, and on Wednesday at the Good Shepherd, at which the Secretaries made addresses and special conferences were also held with the Juniors. Much inspiration was given by the visits of the Secretaries.

Educational.

ILLINOIS.

(ILLINOIS.)

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 29, 1904. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address: THE SISTER IN CHARGE OF THE SCHOOL.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

The Bell Home—Parish Festival of St. Paul's Church—Churchman's League.

THE SECOND ANNUAL public meeting in the interest of the Bell Home for children was held at the Pro-Cathedral Church of the Ascension, Washington City, on Thursday evening, January 26, 1905. Sickness and bad weather kept many away, but those present were deeply interested. The Bishop of the Diocese was present and presided. Addresses were delivered by the Bishop, the Rev. Messrs. C. E. Buck, C. N. Clement Brown, and W. G. Davenport, chaplain of the Home, who acted as secretary of the meeting. Messrs. A. A. Birney and John Weaver, trustees, also spoke in earnest advocacy of the claims of the Home upon Church people and in commendation of the noble work it is doing among indigent children. The necessity of a new building to relieve the overcrowded condition of the present one was strongly emphasized and urged. It was finally resolved, as the sense of the meeting, that the Board of Lady Managers should formulate some definite plans for a building and appoint persons interested in every parish, to solicit money for a building fund.

THE ANNUAL parish festival of St. Paul's Church (Rev. Alfred Harding, D.D., rector), took place on the evening of the feast of the Conversion of St. Paul, and many of its members braved one of the stormiest nights of the winter to be present. There was a musical service at 7:30, after which reports of the work of the numerous chapters of the parish guild were read; these comprise the active agencies of the parish—the Sunday School, the Woman's Auxiliary, Dorcas Society, etc., and the total amount reported of money raised and expended, and value of articles given reached \$2,343.22. Of this sum, \$945.04 was given to charities, \$497.01 to missions, and \$901.17 was used for the parish. After the service a reception was held in the parish hall, which was greatly enjoyed by all present. It was very gratifying that Archdeacon Williams gave the parish the pleasure of his presence.

THE CHURCHMAN'S LEAGUE held its winter meeting in St. John's Hall on Monday evening, January 30th. Dr. Wm. C. Rives presided, and Mr. E. F. Looker acted as secretary. Bishop Satterlee conducted the opening service, and after the transaction of routine business, 35 new members were elected. A committee, appointed at the autumn meeting, to take into consideration that part of the pastoral letter of the House of Bishops referring to the duty of the Church to the colored people, and to ascertain what could be done in this Diocese to meet the conditions mentioned, presented its report; and addresses were made on the same subject by Archdeacon Williams, and the Rev. F. L. Bennett, a colored priest in charge of one of the missions in this city. Dr. Evans, Principal of the Armstrong Manual Training School, who was present by invitation, also made a brief address. The speeches were all in the direction of encouraging all efforts to improve the condition of the colored race along industrial lines, and in better housing conditions. Bishop Satterlee and Col. Clay took part in the discussion following.

A resolution was adopted, which caused some discussion, but was unanimously passed, to the effect that the League viewed with grave concern certain social changes of recent development in Washington, especially in the growing secularization of the Lord's Day, and in the prevalence of gambling among men and women. The resolution called upon the members of the League to use their best efforts against such tendencies, the effect of which will be the deterioration of the high standard of social life.

The President announced that arrange-

ments for the annual course of Lenten lectures were nearly completed.

THE JANUARY meeting of the chapters of the Brotherhood of St. Andrew in Trinity parish hall is said to have been a very inspiring one. The subject of the address was "A Forward Movement in the Diocese of Washington," treated under two heads: "In the Parish," by the Rev. G. C. Carter of St. Andrew's parish, and "At Large," by Mr. Wm. Dent, President of the local Assembly.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Work at Barre.

THE LITTLE town of Barre, in the centre of Massachusetts, is about to enjoy the ministrations of a priest of the Church, which is made possible at this particular time through the resignation of the Unitarian minister. The town has been able heretofore to support a Unitarian, Methodist, Congregational, and a Roman church. There are some half-dozen families belonging to the Church in the town, and Bishop Vinton has seized upon the present as a fitting time to inaugurate Church work. Accordingly, on Sunday, February 12th, the first service will be held in the town hall (it will be evening prayer for the present) and will be conducted by the Rev. Frederick F. Johnson, who now is in charge of a new and small parish at West Brookfield, where already there is a class of 25 awaiting the Bishop's visitation. The Rev. Mr. Johnson has been East only since last June, coming here from Redlands, California.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Missionary Service at Rochester.

THE ANNUAL Epiphany missionary service for the Sunday Schools of Rochester was held in Christ Church (Rev. A. J. Graham, rector), Sunday afternoon, January 15th. Addresses were made by Archdeacon Davis, the Rev. Dr. Converse, and the Rev. Murray Bartlett. On the following evening, in the new parish house of Trinity Church, a very interesting conference of Sunday School teachers was held. The Rev. J. S. Littell, rector of St. Luke's, Brockport, spoke on the Missionary Aspect of Sunday School work and emphasized (1) organizations, (2) collections, (3) deputations, as the three ways of deepening the interest in missions in the Sunday School. Archdeacon Davis made a report in general on the missions of the Archdiocese.

THE NEW CHURCH building at Wolcott, St. Stephen's, was opened by Bishop Walker on Tuesday, January 31st. This is the first church building erected in Wolcott, but services have been held for some years in public halls. The mission at this place is under the pastoral care of the Rev. Charles R. Allison of Sodus Point. Since entering upon the work at Sodus Point, last June, Mr. Allison has baptized 45 persons and presented 15 for Confirmation. There is work going on in the parish house every evening, attendance upon Church services has largely increased, and the congregation has sent more already for diocesan missions than its assessment. The Sunday School Advent offering has increased this year fivefold over last year.

At Holcombe, Mr. Wm. G. Rames, Jr., is doing exceptional work as lay reader.

At Himrod's a desirable lot has been secured and a church will be erected in the spring. This work is under Rev. W. S. McCoy.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The Bishop of Marquette at Ypsilanti.—Progress at Grace Church, Grand Rapids.

THE BISHOP of MARQUETTE visited St. Luke's parish, Ypsilanti, the Second Sunday

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after the Epiphany, and preached morning and evening. In the afternoon he gave an address to the students of the two Christian associations of the Normal College, on the opportunity of the modern teacher in the rural districts to help and better the religious conditions. The address was exceedingly interesting and helpful. By special invitation of the President of the Normal College, Dr. Jones, Bishop Williams addressed the entire student body at the chapel exercises on Tuesday, January 24th. The address was on the higher aspects of the teacher's vocation, and was at once brilliant and practical.

THE YEAR BOOK of Grace Church, Grand Rapids (the Rev. R. H. F. Gairdner, rector), shows great gain in numbers and influence during the last few years. The Sunday School, vested choir, and the fifteen guilds furnish work for parishioners of all ages and varying tastes. The Sunday School has doubled and the communicant list more than doubled in seven years.

CANADA.

News of the Dioceses.

Diocese of Montreal.

SOME IMPORTANT business was disposed of at the quarterly meeting of the executive committee of the Diocese, January 24th, Archbishop Bond presiding. The Bishop Coadjutor and a large number of the clergy were present. The Archbishop announced that under the will of the late Mrs. Alonzo Wright, leaving \$30,000 to the Synod, he had decided that it be devoted as follows: \$10,000 for mission work on the Gatineau, and the interest on the balance (\$20,000) to be used to pay the claim under the Widows' and Orphans' committee for five years, conditional on a further sum of \$10,000 to put the Widows' and Orphans' Fund in a position to meet fully all probable claims upon it; failing to raise that sum, the principal and interest of the \$20,000 to be applied to the Sustentation Fund, subject to the concurrence of the chancellor. A donation of \$1,000 was reported to the committee from Miss Darwin. —THERE WAS a very good attendance at the chapter of the rural deanery of Shefford, held at St. Luke's Church, Waterloo, Jan. 17th, which opened with a celebration of Holy Communion. The reports from the various parishes in the deanery were considered satisfactory. It was decided to hold the annual meeting of the Sunday School Institute at Warden, June 13th. The Bishop Coadjutor has signified his intention of visiting the deanery in June. After an address on parish work, the Rev. Canon Longhurst pronounced the benediction.—THE CHURCH HOME, Montreal, was in gala array, January 25th, to do honor to the first visit of the new Governor-General and his wife, the Earl and Countess Grey. This institution, originally founded by Mrs. Fulford, wife of the first Bishop of Montreal, is essentially what its name implies, a home for ladies in need of one. A service conducted by one of the city clergy is held in the Home every Wednesday, as some of the inmates are too aged and infirm to go out.

Diocese of Toronto.

THE LOCAL COUNCIL of St. Andrew's Brotherhood have decided to divide the city of Toronto into four districts for the better supervision of the work. There was a mass meeting for men in St. Matthew's Church, Toronto, January 15th.—A MEMORIAL brass has been placed in St. Mark's Church, Toronto Junction, in memory of the late rector the Rev. C. E. Thomson.

Diocese of Huron.

THE DEGREE of D.D. was conferred upon the Rt. Rev. David Williams, Bishop of the Diocese, at Huron College, just one week after the date of his consecration, January 13th.

Bishop Williams held his first Confirmation in the Cronyn Memorial Church, London, Jan. 8th.—ST. JOHN'S CHURCH, Brantford, is having some improvements this winter. The new furnace, installed since the new year, makes the building much more comfortable.

Diocese of Fredericton.

THE REV. JOHN DE SOYRES, rector of St. John's Church, St. John, is dead. He was one of the Canadian delegation to the Boston General Convention, and one of the best known of the Canadian clergy. Mr. De Soyres was born in England, and had been some eighteen years in St. John. He was 53 years of age at the time of his death.

PENNSYLVANIA.

(Continued from Page 528.)

THE FEAST of the Purification of the B. V. M. was a red letter day in the history of the beautiful little Church of the Epiphany, Royersford (the Rev. A. L. Urban, vicar), at which time the fabric was consecrated. Matins were said at 9:30 A. M., by the Rev. Frederick Jewell, rector of Christ Church, Pottstown, Pa.

At 10:30 A. M. the Bishop Coadjutor of the Diocese, the Rt. Rev. Alexander Mackay-Smith, D.D., celebrated the Holy Communion and consecrated the church.

At 2:30 P. M. the Convocation of Norristown met in the church for a brief session, at which time several brief eulogies were made concerning Charles Lukens, a generous benefactor of this parish, which is a memorial to him. At the same session more than \$650 was pledged for the Washington Memorial Church at Valley Forge.

The building is constructed of brown sandstone with Indiana limestone trimmings, after the Gothic architecture of the thirteenth century, and the interior is finished with quartered oak. A graceful arch of limestone separates the sanctuary and the choir. The building is a loving tribute to one of the best men—Charles Lukens—as the tablet at the entrance to the church makes known:

ANNO DOMINI 1905 FEBR'Y 2D
THIS CHURCH HAS BEEN ERECTED TO THE
GREATER GLORY OF GOD
AND IN LOVING MEMORY OF
CHARLES LUKENS
1837—1902

A MAN OF EXEMPLARY CHRISTIAN CHARACTER
AND A GENEROUS BENEFACITOR OF
EPIPHANY CHURCH.

The path of the just is as the shining light
that shineth more and more unto
the perfect day.
Prov. iv. 18.

The building is very complete throughout. The altar, pulpit, and lectern are gifts. The altar cross, vases, white altar cloth, books, and litany desk (a gift of the Brotherhood of St. Andrew Chapter as a memorial to James Peyton Stark), are memorials. The sacred vessels of the altar were given by St. John's Church, Lower Merion. The cut-glass cruets are memorials. The organ was given by unknown benefactors. The processional cross was the gift of the choir boys. A fine Meneely bell was donated. The hymn-boards were given by the guild.

In the basement is a crypt chapel, also a room for the choir boys. The building is heated by steam and lighted by electricity.

On the east wall of the sanctuary is a memorial tablet to the first priest who ministered to this congregation:

THIS TABLET IS ERECTED BY THE CONGREGATION OF EPIPHANY CHURCH
IN LOVING MEMORY OF
THE REV. ALFRED J. BARROW
RECTOR 1890—1900.

The present building was erected chiefly through the generosity of a communicant of St. Peter's Church, Phoenixville, and with the assistance of the Convocation of Norristown and other friends of the parish.

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The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is \$1,000 for each 40 acres, payable at \$10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than \$150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for \$150 an acre and land around the lake that we would not sell at \$200 an acre.

FARM PRODUCTS.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18% per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of \$60 an acre, and adjacent to land planted to orchards selling for \$150 an acre.

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Our Challenge

We will forfeit \$500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin. Competition open to all.

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(L. C. DEPARTMENT)

St. Helen, Mich

Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all communications to St. Agnes' Chapel, 421 West 91st St., New York.]

To the Music Editor of The Living Church:

Not long ago I had the opportunity of hearing many choirs in Montreal, Quebec, the New England States, and New York City. Of course there were many different customs and methods, but there was one in particular about which I think a discussion in your music column would not be amiss. It is as to whether the organist should lead, or accompany the choir.

In most cases the organist is also choir-master, and in such cases whichever method is in use is due to the one man's idea concerning this point.

The question is, should the organ come in a little before, or a little after the voices.

At first this "little" would be so very little that it would not be heard. It is the moral effect that is to be considered.

It looks to me as though allowing the organ to enter first, encourages a natural tendency on the part of singers to shirk the attack. Under this method a choir becomes more and more cowardly in this particular matter, and finally, after gradual deterioration, we have the spectacle of the choir coming in two, three, four, and even more "beats" after the organ is heard, and even then not coming in together.

To sum up, is not poor attack caused more often through the fault of the method employed by the organist than through any other reason?

ROBERT FORCIER,
Organist St. John's Church,
Youngstown, Ohio.

According to Cathedral tradition, the entrance of the voice parts must not be anticipated by the organ. The instant the accompaniment reaches the ears of the choristers they are supposed to "come in" without the slightest hesitation. This is, as our correspondent states, a matter of importance, especially if what is known as Cathedral style is to be followed out. It is to the great centers of ecclesiastical music that we look for judgment in all such details, and whatever obtains in the more important Cathedrals should govern musical customs in smaller places. And this principle of being ruled and guided by the best authorities applies not merely to artistic service music, sung by highly trained choirs. It applies with equal force to congregational music as sung at St. Paul's Cathedral, London, for instance, and to whatever is sung in church, whether chant, hymn, anthem, or oratorio.

The "spectacle" our correspondent speaks of, would never be discovered in any of the great parish churches, or cathedrals of England. But organists and choirmasters are subject to the same sort of frailties that beset clergymen, and they fall into bad habits in conducting the musical part of the service, just as rectors of parishes break the rules of elocution.

The clergyman, however, is seldom told of his faults. If he intones "through his nose," or preaches as though he were talking out of the back of his head, his wardens and vestrymen are not apt to mention the fact at the next meeting—at least not while the rector is in the room.

Organists, on the other hand, have all the special advantages of out-spoken criticism. When they slip up with their music, the whole parish rings with it. Let us hear no more of "cowardly attacks," and inability to commence until three or four beats have passed.

On Wednesday afternoon, February 8th, and on Thursday evening, February 9th, the Church Choral Society of New York will render the following program, at St. Bartholomew's Church:

"A Hymn of Praise," - - - Mendelssohn.
(Soloists, chorus, orchestra, and organ.)
Evening Hymn, "All Praise to Thee,"

Thomas Tallis
(Congregation, chorus, orchestra, and organ.)
"A Song of Destiny," - Johannes Brahms
(Chorus and orchestra.)

Te Deum Laudamus, and Benedictus,
Edward Elgar
(Soloists, chorus, orchestra, and organ.)

First presentation in America.)
Fugue in E flat major - - - J. S. Bach
(Orchestra and organ.)

The Church Choral Society deserves hearty support from all interested in the higher forms of ecclesiastical music. As stated in its announcement for the coming season, the Society occupies a position altogether unique among the organizations which minister to the musical life of New York.

Its peculiar mission is to present in churches, the larger and finer forms of ecclesiastical music, eplisting in their performance the fullest resources of modern musical art—a large, well-trained chorus, eminent soloists, an efficient orchestra, and a great organ.

The concert hall is not the appropriate place for the rendition of the music of the Church, and it is undoubted that Church music, deprived of its proper surroundings, fails conspicuously in its devotional purpose. It is equally well understood that the Church's regular services can provide no opportunity for hearing these greater sacred compositions. Even if there were time, the average choir would prove unequal to the choral tasks imposed by such cantatas, motets, and oratorios.

This music, in short, requires special fitness of time, place, and manner of performance, and all these the Choral Society provides.

The management takes pleasure in announcing two recitals during the present season. Of each of these, two presentations will be given, one in the afternoon, and the other on the evening of the following day. This arrangement, while suiting the convenience of a larger number of persons, has the further obvious advantage of insuring better acquaintance with the beauties of the musical works.

The Society needs, and asks support and cooperation, that it may continue this great work for sacred choral art, and maintain it along the highest educational lines.

The recent death of the great orchestral conductor, Theodore Thomas, came as a peculiar shock to the New York musical public. The early part of his life was devoted entirely to the building up of orchestral work in the Metropolis, and although the latter part of his existence was spent in Chicago, he was really better known in New York than in any city in the world.

The sadness of his death was intensified by the fact that he was to have been the conductor at the last recital of the Philharmonic Society of the season, at which time he would certainly have received a most extraordinary welcome from his countless musical friends and pupils. We have not heard as yet who will conduct the concert which was to have come under his baton.



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The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—FEBRUARY 6, 1915

NO. 14

NEW YORK 11 WEST 45th STREET



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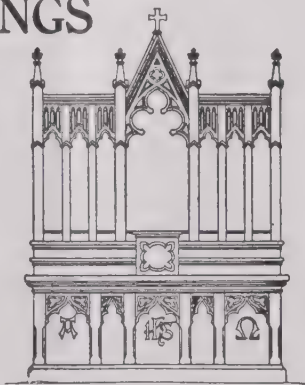


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A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THAT WAS good advice from a father to his son who was just going away from home, when he said, "Never do anything simply because other fellows are doing it."

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 6, 1915

NO. 14

EDITORIALS AND COMMENTS

WE are inclined to take issue with a recent writer in the *Survey*, who holds that the late decision of the supreme court affirming the award against members of the hatters' union in the Danbury case is a "crushing blow to unionism." Rather

The Danbury
Hatters

is it, in our judgment, an emancipation of labor from chains that had seriously hampered its freedom to develop.

For it must be remembered that there is one thing that "labor" cannot repeal, and that is honor. The tactics of which the Danbury hatters were guilty may or may not be useful as means to an end, but in the minds of right-thinking men we believe they are held to be dishonorable means.

The clash between capital and labor is one that is not subject to easy, off-hand solutions. It opens up very intricate questions. It involves not only our whole economic system, but also—which is worse—very much of human nature.

Large minded men, in capital and in labor, can get along with each other fairly well, although there are problems even between these that are deeper than those of merely personal relations. But nature did not make all men large minded. Whether more employers are unjust to their employees, or more employees are unjust to their employers, is one of those academic questions upon which agitators can dilate *ad infinitum*, but nobody really knows. What we do know is that human nature, with all its defects, enters very largely into the problem on both sides. Everybody can think of labor difficulties in which hopeless stubbornness characterized the employers, and of others in which vicious disregard of the rights of others characterized the employed; some, probably, in which these characteristics were found on both sides. Just as moral suasion is not enough to keep men from acting dishonorably in other walks of life, so it is not in labor difficulties. If we must have "classes" in the American social order—which every true democrat must deplore—at least we can insist that we shall have no privileged classes. Capital has claimed undue privilege, and the whole trend of modern legislation has been to curtail that privilege in the interest of the whole people. Labor cannot, in turn, demand that it be accorded special privilege. If hatters wish to demand better terms from their employers, they are entirely justified in making the attempt. If such a condition of mutual hostility develops that a strike is imminent, it must probably be said that in our present social condition we have provided no absolute substitute, although the grave evil involved in the strike as a factor in the economic order is beginning to be realized.

But if the strike must come, there is still an economic equivalent of the laws of war that must be observed. Some things are justifiable; some are not. The moral sense ought to be sufficient to tell a normal man which are and which are not. But in a strike, as in war, few men preserve their normality. What the Englishman is to the German to-day, the striker and the employer are to each other. The moral sense becomes easily perverted. The desire to win crowds out every other consideration.

Here the courts rightly intervene. It is now finally determined that what the hatters did in their strike will hereafter

be deemed unlawful. In the realm of conscience we believe it will also be held dishonorable, law or no law, but of that the courts do not determine. What is morally wrong is not necessarily punishable by law, and what is punishable by law is not of necessity morally wrong, but in this decision we believe the two agree.

For to try to tear down a man's business, to threaten those who would trade with him, is ethically wrong. It is dishonorable. It is the kind of thing that the business world is trying to cast out from its own tactics, "standard oil" to the contrary notwithstanding, and it does not become less dishonorable when attempted in the interest of labor.

Instead, now, of saying that a "crushing blow" has been dealt to "unionism," let us rather say that a final decision between what will be legally tolerated and what will not be legally tolerated in the event of a strike, has been determined. It is better for all parties that we should know. We do know. It is a curious conception of "unionism" that deems such a determination, which is in clear accord with the golden rule, a "crushing blow." The great mass of laboring men are as desirous of acting honorably as are the great mass of other men. It will be sad indeed if such generally wise advisers as the *Survey* shall not show them that the decision is just and ought to be accepted gladly. Its principles ought not even to have been challenged.

Nor can we see that the Clayton amendment has made the smallest alteration in the condition. The Clayton amendment limits injunctive proceedings. It does not touch on suits for damages, such as that which was involved in this case.

Let us all try to find a way to avoid strikes, by creating a substitute for use in those unhappy cases in which a deadlock is found to exist beyond employer and employed. That is far better than to seek to define the precise line at which incidents of industrial war will finally become punishable by civil or criminal process.

WE have been a little surprised to see in some of the English papers expressions of disappointment, if not of anger, that in this hour of the trial of the English nation, the United States offers them only a strict neutrality. William Watson's

The Virtue of
Neutrality

sonnet voices that feeling, which, undoubtedly, prevails to some extent in England if, indeed, it is not quite general:

"What word comes frozen on the frozen spray?

Neutrality! The tiger from his den

Springs at thy mother's throat.

And canst thou now

Watch a stranger's gaze? So be it, then,

Thy loss is more than hers—for bruised and torn

She shall yet live without thine aid; and thou

Without the crown divine thou might'st have worn."

Of course this is wholly unjust, and Englishmen will recognize the fact when their vision again becomes normal. Very many of them, we are confident, recognize it now.

But we have alluded to this not to criticise, but to praise. The following from the (London) *Church Times* relates to the neutrality of the Pope, but applies equally to that of the United

States; and it would be impossible to state the case more clearly on behalf of the neutral powers:

"There are indeed some courses which we do not think it right or fair to expect from the Pope. It would not be right to expect him to take a side, or to pronounce publicly with regard to the responsibility of various nations in causing the war. Far too little is known at present. While many documents have been published, no doubt there are others which will not be published for a long time yet. We have made up our own minds on the matter, but this is largely, though not entirely, an act of faith in our rulers. We know how little we wanted war, and we attribute the same feeling to them. But we have no right to expect the Pope to do the same. Were he to do so, in the present state of affairs, he would become inevitably a partisan, and nothing would more destroy his influence and spiritual power than this. Nor do we think that it is fair to call upon him to protest against the destruction of churches. This will be done, and will always be done, by every belligerent when they are used as posts of observation, as they certainly will be. They would have suffered this fate many times over in earlier centuries if there had been artillery of the range and power and destructiveness of the artillery of to-day. It is by no means impossible that the towers of some churches were intended by their builders to serve a military purpose if necessary. The outcry, for instance, against the bombardment of Rheims Cathedral has been made mainly, not in the name of religion, but in the name of art and civilization. It is, as newspapers say, 'a crime against art.' But no general will consider the claims of art before the lives of his soldiers, nor ought he to do so. That Rheims Cathedral should be so grievously injured is enough to make us all sad, but we cannot expect the Pope to condemn the authors of these injuries. They were inflicted, so he must believe, not for religious, but for purely military reasons."

Surely if all this is true of the Pope, whose claim to universal jurisdiction has never been modified, it applies trebly to the United States.

And it affords sufficient answer to those who have blamed the United States for refusing to become a partisan instead of remaining a neutral nation.

We congratulate the *Church Times* upon preserving its sanity in spite of war—as few journals in belligerent countries, and not many in others, have been able to do.

THE conclusion of fifty years of the life of the Sisterhood of St. Mary, which is being celebrated this week, brings forcibly before one the change in the everyday aspect of the Anglican Communion that has been brought about in this half century. Dr. Muhlenberg's work had introduced the idea of the sisterhood life into the American Church before that beginning, and the Sisterhood of the Holy Communion has had a continuous existence since 1852.

But when the Sisterhood of St. Mary was founded in 1865—the year that saw the beginning of the Cowley order in England—Dr. Muhlenberg's work was only local, and it was felt that the experiment was at best a dubious one. Why sisters, consecrated to a religious and charitable life, should have been the red rag to the Protestant bull, as we know them to have been, no one can say; in the light of to-day it seems incredible. But the sisters kept quietly on with the devotions and the work they had inaugurated, the order grew, its institutions were multiplied, other orders arose, and finally the sisterhoods have taken their place as a matter of course in the normal life of the Church, and the continual demand for their services exceeds the supply. There have been mistakes and there have been defections; but the work of the order has been singularly blessed, and the stamp of divine approval has undoubtedly been impressed upon it.

We are confident that the whole Church joins us in congratulation to the order at this time of its anniversary, and that the reestablishment of the Religious Life in the Anglican communion never again will be seriously challenged. For that, the Sisterhood of St. Mary is very largely to be thanked.

THE sequel to the arrests made in Chicago in connection with a meeting in the interest of the unemployed at Hull House, as related in the Chicago Letter last week, and in connection with which the Rev. Irwin Tucker, one of our clergy, was arrested, deserves to be told. Arraigned in police court on a charge of parading without a police permit, the defendants were speedily released on the declaration of the court that the city ordinance which authorized the police to issue permits for parades had been declared invalid several years ago by the

Supreme Court. In making his decision, Judge Gemmill read that portion of the Supreme Court decision which characterized such police authority as "oppressive, tyrannical, and unconstitutional." Some of the defendants were held over on charges of unlawful assembly and inciting a riot, and the cases on those charges are continued until March 10th. Whether the Rev. Mr. Tucker is thus held is not clear to us at the moment of writing; but our present advice is that the action of Mr. Tucker was entirely proper throughout the affair; while even the charge made in the city papers against Mrs. Lucy Parsons of incendiary speaking is contradicted, and the *Tribune*, in the most creditable manner, withdraws the charge entirely after a stenographic report of her address had been shown to the editor.

That Mr. Tucker would be vindicated we were confident from the first. We are anxious that that vindication should be widely known.

WITH the consecration of Dr. Page, the last of the Bishops elected in the fall, the House of Bishops has reached the unprecedented size of 119 members; yet two more have recently been chosen, and Colorado is expecting to elect a Coadjutor in the near future.

Both the recent elections have resulted very happily. Vermont is fortunate in drawing upon another of her own sons for Coadjutor, and Dr. Bliss will eminently preserve and carry on the high traditions of the episcopate in that diocese. In choosing the President of the House of Deputies to be Suffragan Bishop, Newark has certainly shown the high estimation in which she holds that office. Much of Dr. Mann's ministry has been spent in that diocese, and if he should deem it proper to accept the election, his gracious personality and uniform kindness of spirit will quickly endear him to the people with whom he comes into contact. The House of Bishops will be the richer for these two additions, should the elections be accepted.

THOSE who follow the civic movements of the country were somewhat startled a few days ago to see a dispatch in the papers to the effect that A. Leo Weil, president of the Pittsburgh Voters' League, had been arrested in West Virginia on the charge of offering a bribe to a public official. Those who knew Mr. Weil intimately, and were in touch with his work, felt convinced at once that the charges were trumped up and were intended to offset his attack on certain unsavory conditions in that city.

The following letter from a Pittsburgh correspondent who is in close touch will give the readers of THE LIVING CHURCH some idea of the situation:

"As attorney for the Manufacturers' Light and Heat Company, he has been in a fight with the Public Service Commission of West Virginia for the past eighteen months. He has collected a mass of evidence in this case that is likely to prove embarrassing to a number of very high officials in the state. In an effort to intimidate him and prevent his using this evidence, the present charge has been made against him. There is absolutely no basis to the charge and certainly not the least foundation for a case. I make this statement most positively and with a thorough knowledge of all circumstances involved. Naturally, however, such charges may give him a little unpleasant notoriety for a time and cause considerable work for himself and friends. But in the end he will clean the whole outfit up in as complete a victory as he has always had under similar circumstances. The charges themselves are outrageous and absurd as those bringing them have been advised by several of the best attorneys in their own state. You can be certain that he will not quit and that there will be some interesting developments shortly."

We earnestly hope that the press of the country will assist in making this known, thus not only protecting the good name of one of the foremost of civic workers, but also protecting many others; for every man who enters public life unselfishly, with the desire to purify conditions, assumes a distinct risk of blackmail. Charges against men of this character ought always to be received with the utmost suspicion.

IT is good to find accepted wrong-doing penned into its corner by an invulnerable logic. The *Christian Statesman* for January re-states almost in biblical words two truths which would be contended for vigorously by every government of Europe: "Civil government is ordained of God. All authority possessed by any government is delegated by God."

King and Kaiser, Czar and Emperor and President, would

let all their claims rest upon these basic verities of human society. Then the *Christian Statesman* draws the corollary: "It cannot happen, therefore, that the rights of different nations conflict." Every argument for war is destroyed by this simple application of Christian principle. Unheeding selfishness and blindness to the logic of life remain, the causes of this as of all other wars. It is not necessary that these remain uncurbed. As the American Ambassador says to the heroine in a recent book, "Keep on thinking—make other people think. People who think [about the prime issue] will never go to war."

THE contributions toward THE LIVING CHURCH WAR RELIEF FUND this week are somewhat less than usual, due, probably, to the fact that Christmas offerings and gifts have ceased to flow in. With the addition of earthquake sufferers to the victims of the war, the demands upon each of our churches in Europe must be overwhelming. Of course they will undertake only what the resources at their disposal will enable them to do, but we shall hope that their work may be expanded rather than contracted as the months roll on.

The following are the receipts for the week ending Monday, February 1st:

"In Loving Memory of C. E. B."*	\$ 50.00
"A widow"	2.00
St. Paul's Church, Columbus, Mont.	1.85
W. R. Stirling, Chicago	25.00
"In His Name," Summit, N. J.*	5.00
C. C. C., Philadelphia	1.00
Mrs. Geo. H. Durand, Flint, Mich.	2.00
Anon., Church Hill, Md.	5.00
Ellen Thrasher, Valdosta, Ga.	1.00
F. B. J. and K. L. J.	7.00
St. Peter's S. S., Carson City, Nev.	2.75
J. Stoney Porcher, El Paso, Texas†	4.00
M. C. B.	5.00
Two Churchwomen, Brookline, Mass.	5.00
Church of the Ascension, Pittsburgh	23.60
"Theodora"	5.00
Anon., Seattle, Wash.	5.00
M. M. Rodman, Wakefield, R. I.	5.00
Zion Church, Manchester Center, Vt.*	5.85
A Member of St. Mark's, Philadelphia	5.00
Rev. Wm. Charles, Detroit	1.00
St. Mary's Guild, Barnstable, Mass.*	10.00
Rev. Dr. James Trimble, Minneapolis	3.00
K. M. E., Chicago	5.00
Rev. W. D. Engle, Indianapolis	10.00
St. Peter's S. S., Salem, Mass.	25.00
St. Mark's Church, Durango, Colo.*	6.75
F. E. C., Marbledale, Conn.	1.00
Zion Church, Rome, N. Y.*	24.66
Grace Church S. S., Utica, N. Y.	18.63
Miss S. Alice Ranlett, Auburndale, Mass.	1.00
Anon., Helena, Mont.*	5.00
In memory of Rev. Henry F. Allen†	5.00
In Memoriam, E. L. P., Chicago	20.00
All Saints' S. S., Trenton, N. J.*	13.50
Total for week	\$ 315.59
Previously acknowledged	6,025.54
	\$6,341.13

* For work among Belgians.
† For work in Paris.

THE UNKNOWING

Long years ago on Calvary,
He whom they nailed upon the Rood,
With bitter pains pierced through and through—
His whole life's plea misunderstood,
Rejected, blotted out in blood,
Defeated—from His agony
Sent up a new pray'r unto God,
Still midst the pain His Sonship holding true:
"Father, forgive! They know not what they do!"

On countless hills of sacrifice
Men need Thy pray'r, O Crucified!
Earth seems o'erfilled with tragedy,
And Thy life's purpose but defied
Where broken homes their sorrows hide,
And 'neath the pity of Thine eyes
Stretch those dire fields where hosts have died.
"Such long, long years," Thy voice pleads patiently,
"Have I been with you, yet ye know not Me!"
JOHN MILLS GILBERT.

"MORE BLESSED"

That which I shall receive, perchance,
My heart's desire will gratify;
But naught save that which I shall give
Can serve to still my soul's deep cry!
HARRIET APPLETON SPRAGUE.

IF I CAN STOP one heart from breaking, I shall not live in vain.
—Emily Dickinson.

THE DIVINE IN MAN
SEXAGESIMA

By H. C. TOLMAN, D.D., LL.D.

THE laws of light are the same, so science teaches us, whether of the sun in the heavens or the smallest ray that pierces the attic window.

Why? Because the sunbeam proceeds from the sun and partakes of its nature.

So the laws of the divine in us, the laws of God in the soul, are the same as the laws of the Universal Father, because we are children of God.

Otherwise there would be one standard of justice, of truth, of holiness for man, and another for God. As Emerson says, "When we discern truth, or justice, etc., we do nothing of ourselves but allow a passage of its beams."

True life is God's life in the soul. Violation of the law of the divine is the dethronement of God within ourselves, the mastery of the lower over the higher self, the triumph of the brute over the spiritual.

Religion is a thing of life, a nearness to God to such a degree that we are conscious always of the divine presence in the soul. The world is not like the top which the boy winds up and sets spinning. The machinist makes a great machine and in a certain sense the machine reflects the thought of the builder, but the machinist does not act in and through the machine. It can and does run independently of him. God does not guide the world like that.

The old teleological argument compared creation to a watch the arrangement of which must imply an intelligent maker. But the watch is wound and acts without the maker. God does not rule the world like that.

The musician strikes the strings of the harp. The music may be beautiful, but the harp is not the musician, and its strings are useless till touched by trained fingers.

God does not merely superintend the world, but He is in the world.

The soul survives the body, yet while it is in the body it is master of the body. We act and think, but it is the soul acting and thinking through and in our hands and brains.

Creation is the outward manifestation of God in it. The beautiful is beautiful because God is in it. The perfect is perfect because God is in it. Service is service because God is there. Truth is truth because God is there. Love is love because God is there. Human life is divine because God is in it. Christ does not tell us that we shall see God in metaphysical speculations about Him, but He does plainly declare, "Blessed are the pure in heart, for they shall see God."

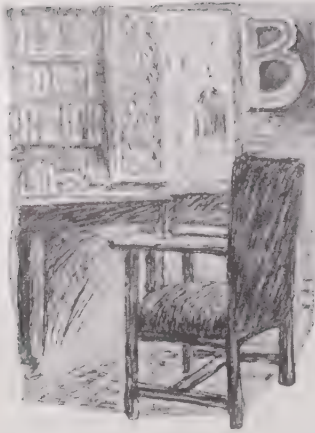
The vision of the pure in heart sees the divine in ourselves, and sees it in others. It is so easy to see the bad in human life. Christianity is seeing the good which comes from the divine in the heart of man. We may ridicule some types of posthumous honors. We regard as oriental folly China's conferring of the title "Earl of the First Class" on the Viceroy of Nankin after his death. But do we not act likewise? How often we fail to show our appreciation of a man until after he has gone from us, and how quick we are to strew honors and encomiums upon his grave. Of what value are these to him now, for it was in the toil, the pain, the struggle of daily life that he needed most our sympathy, our love, our help.

Let us not see the divine in man only when life is ended. It is true that the really great are those who embrace the largest part of humanity within their love. The nearer one comes to God the more of the divine he sees in man. The brotherhood of man in Christ is the brotherhood of the divine within ourselves.

Christ did not reveal Himself simply to show us what righteousness is or what God is, but to show men how they could be righteous, how they could be like God. He did not come with a message of despair but with a message of hope. If a man of physical prowess should show to incurables the strength of sinew and muscle, he would carry to them nothing but disappointment.

Christ came not only to reveal perfect righteousness but to show how we can become righteous. He came not only to reveal God in man but to show us how our divine life is to grow until we become like Him.

ONE THING is indisputable: the chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—Lucy C. Smith.



BLUE MONDAY MUSINGS

By PRESBYTER BOONIS

IN a recent number of THE LIVING CHURCH, Dr. Schwartz of Syracuse, commenting upon an utterance of mine here, endeavored to extenuate the guilt of Germany in attacking Belgium, by urging two considerations: First, that the treaty guaranteeing Belgium's neutrality, which had been signed by Prussia in 1839, did not bind the German Empire, which was only established in 1871; and second, that Belgium had forfeited all the privileges of neutrality by entering into secret arrangements with England.

These two excuses seem to be mutually destructive; for, if the first is true, there was no neutrality for Belgium to forfeit as against Germany; while on the other hand, if Germany could reproach Belgium for breaking a treaty, that implies that Germany was bound by the treaty alleged to have been broken. It is quite enough, however, to point out, as to the obligations of the Treaty of 1839, that the Chancellor of the German Empire does not agree with Dr. Schwartz as to Germany's obligations inherited from Prussia. Neither in the speech made in the German Parliament wherein he referred to "the wrong" done to Belgium by the invasion, nor in any other of his utterances since, has he taken that line.

With regard to Dr. Schwartz's second point, I think it is sufficiently answered by an admirable cartoon I saw the other day in one of our daily papers. A burglar, having forced his way into a private house, and having murderously assaulted the householder, points triumphantly to the bed whereon the dead body of his victim lies, and says: "He had a pistol under his pillow; that completely justifies me in what I have done." The so-called "conversations" between Belgian and English officers, of which so much has been made by pro-German apologists, related entirely to *what should be done in case Germany broke her word*; an anticipation of that perjury was entirely justified as well by the open utterances of many German statesmen, as by the building of strategic railways aimed at the Belgian frontier; and all the events since last August have shown how much need there was of such precautions on Belgium's part. There was no breach of neutrality, however, in taking such measures of safeguarding; and we can only regret that they were not more effectively carried out.

There was something rather fine about the German Chancellor's frank avowal last August, that military necessity *constrained* Germany to invade Belgium, with the confession that it was a breach of international law, and a violation of a treaty. It was honest, at least; and if it revealed a cynical disregard of honor, such as one might have hoped to find repudiated by the head of a great government, still, at any rate, it set forth a certain position which is not altogether without argument in its favor from the purely material point of view. But the varied endeavors since made to squirm out of the necessary inferences from his words are not admirable at all, and the only effect of them is to leave Germany in a worse position before the bar of the world's public opinion than before.

FIVE YEARS AGO, Leopold II., King of the Belgians, died and went to his eternal reward. When some American newspapers, reviewing his abominable maladministration of the Congo, drenched with blood by his orders, and the notorious scandals of his private life, expressed surprise at the panegyrics pronounced over him by Roman Catholic ecclesiastics, there was an outburst of indignation on the part of Roman Catholic journals; and we were told that the stories of Congo atrocities were malicious Protestant inventions.

Now, when the woes of Belgium cry to Heaven for justice against the oppressors, and Americans of almost every class and party are united in active sympathy, it is (to say the least) astonishing that so many Roman Catholic journals preserve such a massive silence. Belgium is a Roman Catholic country;

Louvain is a Roman Catholic university; the churches that have been wilfully destroyed all over the land are Roman Catholic churches; the priests who have been seized as hostages, threatened with death, and in many authenticated cases actually executed, are clergy of the Papal obedience. And yet, though agnostics, "liberals," Churchmen, and Protestants lift up their voices from platform and pulpit, and in the columns of the press, not a few organs and dignitaries of that Church in this country are discreetly silent. Why? They open their pages to furious attacks upon England; they rail at the French Republic; Holy Russia is matter for their scorn. But the despoilers of Malines and Rheims escape.

Though the Pope has generously released Belgium from the payment of Peter's Pence this year, I have yet to learn of any large official movement towards raising general contributions for Belgian relief among Roman Catholics here. Why is this? In England, Cardinal Bourne and his flock have lavished honors upon Cardinal Mercier, the Belgian primate. Individual American Roman Catholic writers, like Agnes Repplier, speak out magnificently. But can it be possible that Vatican intrigue with Vienna and Potsdam on the one side, and the frenzy of Irish revolutionary hatred against Britain on the other, are answerable for a policy so extraordinary? Some of us, who have championed Belgium openly, find two sorts of menacing anonymous letters in our mail: one kind patently Teutonic, the other as patently Fenian. I may add that we are as little disturbed by the one as by the other!

FROM LITTLE Théa, a friend dwelling in Italian Switzerland, comes a Christmas card bearing counsels of peace in four languages from four great authors, all headed by these words from the Gospel:

Gloria in excelsis Deo! Et in terra Pax hominibus bonae voluntatis.

"Amatevi gli uni gli altri, siccome ho amato voi."

"ITALIANI, RISPETTO A MANZONI:

*Tutti fatti a sembianza d'un Solo,
Figli tutti d'un solo riscatto . . .
Siam fratelli; siam stretti ad un patto!
Maledetto colui che l'infrange,
Che s'innalza sul fiacco che piange,
Che contrista uno spirito immortal!*

"TEDESCHI, ASCOLTATE SCHILLER:

*Seid umschlungen, Millionen!
Diesen Kuss der ganzen Welt!—
Alle Menschen werden Brüder.*

"INGLESI, È BYRON CHE PARLA:

*The time is past when sword subdued
But the heart and the mind,
And the voice of mankind
Shall arise in communion.
And who shall resist that proud union!*

"FRANCESI, ECCO BÉRANGER, IL POETA POPOLARE:

*J'ai vu la Paix descendre sur la terre
Semant de l'or, des fleurs et des épis;
L'air était calme, et du génie de la guerre
Elle étouffait les foudres assoupis
Ah, disait-elle, égaux par la vaillance,
Français, Anglais, Belge, Russe ou Germain
Peuples, formez une sainte alliance
Et donnez-vous la main!"*

I THINK this card came from Kentucky, though I have lost the letter accompanying:

"MOLLYCODDLES

"To-night at 7:30

AT THE CONGREGATIONAL CHURCH

Diagonally Opposite the Court House

THIS IS THE TALK 'THAT'S GOT THE PUNCH'

DON'T MISS IT!"

Speaking of punch and Kentucky, I note that in a recent election Bourbon county went dry and Christian county, wet. Strange paradox!

USES AND NEEDS OF LIVING CHURCH RELIEF FUND

LAUSANNE, January 8, 1915.

I HAVE just received your last check of THE LIVING CHURCH WAR RELIEF FUND to-day, for the sum of 1,990 francs (\$384.08), making a total received to date of \$2,645.81.*

You can see how uncertain as to time, the mail deliveries are. I have notes of grateful appreciation from Rome, Munich, Dresden, and Geneva, for the help of THE LIVING CHURCH through its fund to the American churches in these cities toward meeting their problems of relief. I have had no information from Paris to date; only receipts. Their problems are big, so they are busy. I expect to hear in due time.†

Between here and Geneva, where the refugee problems are greatest when measured by the availability of funds, a third of the total of the money sent is being, and will be, used. This district, neutral as well as central, takes in the Haute Savoy region across the lake in French territory, made neutral for relief purposes by agreement with Switzerland.

One of the most pathetic features of this terrible flight is the large number of children without parents, who are too young to know their names. The large majority of these are in France and England, but we have some. These children, I am told, have been found wandering on battle fields and about devastated towns and their parents may be alive or not.

We have, in this section, a rather special problem in connection with mothers with large families of children. One case is of three mothers with twenty children between them. Such families cannot be placed without separating them, which would be a cruelty if avoidable, so the committee in charge of placing them, rent, or partly rent, cheap houses of apartments, and keep them together in that way. The efficient committee received with much appreciation the help which I have so far given them toward this extra expense. I am giving our money for this and for food and am helping with the clothing problem by buying materials and getting them made up by our volunteers. New sets of refugees keep coming in every two weeks (sometimes every week), as the last groups are disposed of, so the needs keep repeating themselves and the total need grows.

This has to do only with the refugees. There are other problems of poverty and distress, and serious ones, but I will not go into them now.

Yours sincerely,

W. E. NIES, *Archdeacon.*

* This acknowledgment covers all sums received and acknowledged up to the issue of December 19th, inclusive.

† Possibly this may be accounted for by the fact that reports from Paris have come to this office direct and have been printed; but yet we ask the reverend clergy of the European parishes kindly to report their needs to the Archdeacon, since all money is forwarded to him and is appropriated according to his discretion, where no particular designation is indicated by the donors.

"THE SERVANTS WHICH DREW THE WATER KNEW"

ST. JOHN 2: 9

Welcome, O Saviour, to our humble home,
Well-pleased to share our earthly joys and woes!
Thy presence at the feast, as at the tomb,
The fulness of Thy manifested glory shows.

But, Master, I had scorned to stand and wait,
I thought to serve by holding place and power,—
To rule the feast my coveted estate,
To gain men's praise the glory of the hour.

Yet, lo! the drudges in the outer hall
Who draw but water at another's will,—
To these the service and the honor fall,
Through these Thou dost with joy the banquet fill.

And, Master, at the schools I sought to learn,
In pride the mysteries of heaven to sound,—
Yet, lo! these toiling ones that grace did earn,
Performed their lowly task and wisdom found.

"Beginning of signs!" Like place grant us, O Lord;
We covet not earth's honor nor its praise:
In lowest place we wait Thy gracious word:
In serving, seek to know Thee and Thy ways.

HERBERT H. GOWEN.

TO BE WITH GOD, in whatever stage of being, under whatever conditions of existence, is to be in heaven.—*Dora Greenwell.*

A REMINISCENCE OF FATHER BENSON

Anecdotes of the Deceased Founder of the Cowley Order

EXTENT OF THE DAMAGE TO WHITBY RUINS

The Living Church News Bureau }
London, January 18, 1915 }

FATHER BENSON—surely there has been only one "Father Benson"—that remarkably intellectual and saintly and dear man, known, admired, and revered not only in the English Church but throughout the Anglican communion as perhaps none of his contemporaries, has now at last departed this life after having "fought a good fight" as a veteran soldier of Jesus Christ and splendidly "kept the Faith." He was conscious to the last, and had been able to continue his habit of attending public service in the conventual church up to Tuesday morning. He was between ninety and ninety-one years of age.

I myself feel grateful (as many others must do) to have had a personal acquaintance with Father Benson, and to have been able to store up in memory some interesting recollections and reminiscences of him. I recall that he once remarked that Archdeacon Wilberforce's treatise on the Incarnation of our Lord, which was so famous when it first appeared, had done more than any other work to ground the English clergy of that time in the Catholic Faith. I shall never forget how the Father would laugh when telling me what some Oxford undergraduate wag had said about St. Clement's Church, which Newman built in a corner of his old parish of Cowley—namely, that it resembled a "boiled rabbit." Some English clergymen in the past have been wonderfully good out-loud readers of the Church lessons, notably Newman and Archdeacon Hare, and Father Benson was one such. Maybe he had acquired the habit from hearing Newman read in St. Mary's, Oxford. All the ever-varying emotions expressed in Holy Scripture were reproduced, as it were, in the mere tone of Father Benson's well-modulated voice, as he read the lessons at Matins and Evensong in a sort of meditative manner and with very unusual intelligence and expression. We can well believe that this holy man of God has now begun himself to experience the truth of what he once wrote about in these words: "The Form, the Wounds, the Divine Face, the Eyes of the Lord, all combine to burn into the adoring soul a knowledge of God . . . of what the purity and love of God can mean." May he rest in Christ and come to the perfect vision of God.

Mr. John Bilson, F.S.A., a vice-president of the Royal Archaeological Institute and one of the local secretaries for Yorkshire of the Society of Antiquaries, has prepared a report on the damage to Whitby Abbey ruins caused by the ruthless German bombardment of December 16th, which he is communicating to his society. It appears from the report that the west end of the nave has suffered most. This is the latest part of the church, dating from the early years of the fourteenth century. Mr. Bilson describes as follows the destructive effect of German naval gunnery on this part of the venerable abbey church:

"The arch of the west doorway and the walling above it have been destroyed. The wall arcades on either side of the doorway have collapsed, leaving the rubble core of the wall—except a small fragment at each end, north and south. The north jamb of the great west window has fallen, with the whole of the eastern half of the stair, down to below the capitals of the respond pier. The south half of the inner arch of the west window of the north aisle has fallen, and what remained of its tracery has been dislocated. Much of the north face of the buttress in line with the west wall of the aisle has been stripped off."

Elsewhere, he says, the church has suffered much lesser injuries. The beautiful choir has fortunately almost escaped injury.

The *Times* of Saturday states, however, that the condition of Whitby Abbey church as the result of the German bombardment seems to be more serious than was apparent at the time of Mr. Bilson's report. The tracing from the southwest corner of the wall as well as that from the back of the doorway facing inside the church have fallen. The beautiful tower on the southwest corner has collapsed, and only the back wall is left here. The steps inside this tower, by means of which it was possible to ascend to the top of the wall, have been displaced for the most part. The wall tracing which has fallen was considered to be one of the most beautiful features of the ruins, and the doorway was also much admired.

J. G. HALL.

NEW YORK CHURCHMEN TOLD OF THE WORK OF CHURCH INSTITUTIONS

Interesting Report Made to Church Club

PROVINCIAL COMMITTEE ON RELIGIOUS EDUCATION

New York Office of The Living Church }
11 West 45th St.
New York, February 1, 1915 }

THE twenty-eighth annual dinner of the Church Club of New York was held at the Hotel Astor on Monday, January 25th. It was one of the most successful and enjoyable affairs in the history of the organization. Besides excellent speeches by Bishop Greer, the Rev. Dr. Charles E. Jefferson, the Rev. Horace Percy Silver, and Dr. E. R. L. Gould, president of the club, the evening's entertainment was greatly enhanced by the efforts of the choristers of the Cathedral of St. John the Divine, under the direction of Mr. Miles Farrow, the Cathedral organist.

If comparisons are not out of place, the success of the evening was the presentation of the report of the special committee of the club (Mr. John S. Rogers, chairman) appointed November 4, 1914. A concise, interesting account has been made by this committee of institutional work done in the diocese by the following named organizations and agencies: The New York City Mission Society; The Church Mission of Help; Hope Farm; Church Temperance Society; Seamen's Church Institute; The Church Coöperative Association.

Under appropriate captions the aims and work of each agency are described; suggestions of a practical nature are made for the consideration of the men of the Church, and a blank form is furnished for enrollment in the various activities enumerated. The special committee, to whom this form is to be returned when filled in and signed, will tabulate results and further efforts for "active personal participation of every member in the great work these various institutions are doing in the diocese of New York."

The committee is not in any way assuming or undertaking any financial appeal in behalf of these organizations. Its sole purpose is to bring to the attention of the members of the Church Club, definite opportunities for personal service which these Church organizations offer, and to arouse a personal interest and coöperation in their work. The little four-page circular is so completely descriptive of these philanthropies of the Church in New York that it should be possessed and read by every Churchman desiring to earn the title—"well-informed." Mr. J. Greer Zachery, secretary, 53 East Fifty-sixth street, New York City, will furnish copies of the circular.

One of the above mentioned organizations is quite new. As it is now doing a magnificent work, it deserves to be well-known and supported at once. Here is an account of the Church Coöperative Association.

"The Church Coöperative Association is an association just formed in the diocese of New York with Bishop Greer as president and the See House as headquarters, to coöperate with the churches in relieving the distressed, assisting the unemployed, preventing impositions upon charity, and improving industrial conditions. By acting as a sort of clearing-house for the various parishes in this type of work, we hope to prevent the endless duplication of relief work. In the relief work which we do, the money spent comes directly from the churches and all of it that comes is so spent, the small overhead expense being entirely underwritten. In the assisting of unemployed it seems to me the members of the Church Club of New York could be of very great assistance in various ways. First, by individual members promising to supply jobs, say one job a week or a month each, of certain kinds of applicants; second, in members promising to come personally in touch with say one case a month. As jobs are scarce we are going to supply some emergency work of the type St. Bartholomew's is doing; the members of the Church Club could help in this by pledging cotton to be used in making bandages, or bread for sandwiches, etc.; also there could be definite service in the way of suggestions. The Association purposes to do all the good it can in every way to relieve the present extreme conditions."

The New York and New Jersey Provincial Commission on Religious Education had its first meeting in the Synod Hall, New York, on Thursday, January 14th. Every diocese in the Province had representatives present except one. The report of a committee previously appointed to prepare an outline of work was adopted substantially as presented. The motive of the programme was to stimulate diocesan initiative, and to provide leadership in Provincial and other inter-diocesan matters, as teacher training, summer schools, coördination of examining chaplains, etc.

The commission had before it a careful survey of educational conditions in each diocese of the Province. The commission's repre-

sentatives in the several dioceses had been requested beforehand to send statements of their diocesan policy and organization in education, the extent of parochial adoption of the suggestions of the General Board, and the number and character of institutions of higher learning in each diocese. This survey will be of practical help to the commission toward intelligent action.

A committee was appointed to create a demonstration school in some New York parish. A detailed plan for such a school was presented, and it is expected to be of benefit. Teachers will be invited to come to it and see methods and principles put to the test of practice. The committee hopes to have the preliminary features of the plan in operation very soon.

The Provincial summer school will be held in Hobart College buildings, Geneva, N. Y., July 3rd to 10th. The programme will be published as soon as arranged.

The commission has appointed committees as follows: On Finance; on Training of Leaders, with sub-committees on Instruction of Sunday School Teachers, on Summer Schools, on a Demonstration School; on How Sunday School Work may be made to issue in Christian Service; on Church Schools; on the Religious Element in Public Education; on Work in Colleges and Universities; on the Ministry and Theological Education; on Home Nurture in Religion, and on Publicity.

On Tuesday of this week, being the festival of the Purification, the jubilee festival of the Community of St. Mary is being observed at the mother house, St. Mary's Convent, Peekskill. Fifty years ago this order was founded, and from its beginning in small things has spread to be the largest and best known of orders in the American Church. The mother house continues to be at Peekskill, but there are branches of the order in many other parts of the country. Three boarding and day schools for young ladies are maintained, and charitable institutions in New York, Chicago, Peekskill, and at Sewanee, Tenn., while summer homes are maintained in other places, and the sisters work in the Cathedral at Chicago. It is anticipated that the jubilee festival will bring many to the convent, where the service of celebration will be held in the chapel at 9:45, including a sermon by Fr. Officer, O.H.C.

A city institution that asks for more members is the Altar Guild of the City Mission. This guild consists of Churchwomen who are banded together to care for the altars in the city hospitals and institutions, and in the mission churches throughout the diocese. Active members pay dues of \$1.00 and associates who are not actively at work pay the same dues. Life members pay \$25. It is stated that more members are desired in order that the work may be carried on to its full capacity. There are no salaried workers. Information may be obtained from Mrs. Edgar B. Van Winkle, 115 East Seventieth street, New York, treasurer. Among the directors of the guild are such well-known women as Mrs. Haley Fiske, Miss Caroline Choate, Miss Mabel Gerry, Miss Emily B. Van Amringe, and others.

The sixth annual service of the St. Vincent's Guild of the Church of St. Mary the Virgin was held in the parish church on Wednesday, January 27th. Invitations had been sent by the rector, the Rev. Dr. J. G. H. Barry, and the acolytes, to the clergy and acolytes in the parishes of the Metropolitan district, and more than five hundred attended. For the accommodation of out-of-town men and boys in business in the city, supper was provided in the parish hall, and more than 250 were entertained.

The service was Solemn Evensong and procession with the *Te Deum* at the conclusion of the service. Dr. Barry made the address, welcoming the great company of acolytes and their friends, and pointing out the high character of the work and the peculiar responsibilities assumed by each sanctuary. It was a great service and was not only well-ordered and dignified but of much value to the large body of worshippers, which filled the great church.

Several changes of cure in the diocese of New York, of unusual importance, are officially announced. On May 1st, the Rev. John Huske will retire from the rectorship of St. George's Church, Newburgh. The resignation is due to impaired health. This parish is one of the strongest along the Hudson River. The Rev. Frank Heartfield of Brewster, N. Y., has been called as rector.

After a long and distinguished service here and in England, Scotland, and Nova Scotia, the Rt. Rev. Dr. Frederick Courtney has resigned the rectorship of St. James' parish, New York City, to take effect October 31st. On that date he will become rector emeritus. Bishop Courtney was made deacon in 1864 and was ordained priest the following year. From 1876 to 1880 he was assistant minister of St. Thomas' Church, this city. He became Bishop of Nova Scotia in 1888. After six years of devoted service he resigned and became rector of St. James' Church, this city.

The united Lenten services of all the churches of Trinity parish will be held as usual this year. The subject of Dr. Manning's conferences will be "The Religion of the Prayer Book." The arrangement of the dates, places, and subjects is as follows:

Lent in
Trinity Parish

(Continued on page 470)

ACTIVITIES OF TRINITY CHURCH, BOSTON

Apportionment Nearly Completed in Two Offerings

SERVICE FOR ACOLYTES AT THE ADVENT

The Living Church News Bureau }
Boston, February 1, 1915 }

TRINITY CHURCH set itself to the stupendous task of giving its apportionment for General Mission, \$8,567, in one month. The offerings were made on December 20th and January 17th, and over \$8,000 was given in the two offerings. It is expected that very soon not only the remainder will be given but considerably more. Considering the financial situation this year, the record for Trinity Church so far is remarkably good.

The announcement of the election of the Rev. Alexander Mann, D.D., rector of Trinity Church, as Suffragan Bishop of Newark, has caused deep concern in Trinity parish, in Boston, and throughout the diocese. The deputation of the convention of the diocese of Newark waited upon Dr. Mann on Friday and brought the official notification of his election, together with their carefully considered argument to induce him to accept, and the request of the Bishop of Newark that Dr. Mann would not come to any decision until he had held consultation with him. The diocese of Newark naturally holds attractions for Dr. Mann, where he spent so many years of his ministry as assistant and as rector at Orange.

In his "Introduction" to the Year Book of Trinity Church, just out, Dr. Mann speaks of "a noteworthy change in the interior of the church—the erection of a full sized model of a baldachino." He continues: "One thing is already abundantly clear, the interior of the church now 'culminates,' as it never did before, and culminates also where it should, in the symbol of worship." In closing, he says: "I cannot forget that next Trinity Sunday marks for me the close of ten years as rector of this parish."

Among the great number of parochial organizations reported, St. Andrew's "Silent Mission" is of note, the Rev. G. H. Hefflon priest in charge. There have been forty-eight services held with an average attendance of forty. A parish visitor, herself a deaf woman, has been added to the staff of workers and there are two lay readers. A "silent" vested choir assists in the services.

On Sunday, January 24th, the Guild of St. Vincent, of the Church of the Advent, held its annual service at 4 P.M. Solemn Evenson was sung by the Rev. J. H. Cabot, Ph.D., chaplain, and the Rev. J. Malcolm-Smith, rector of Trinity Church, Haverhill; the Rev. A. G. E. Jenner, rector of St. Ann's, Dorchester, reading the lessons. The rector, the Rev. Dr. W. H. van Allen, admitted five candidates as servers and members of the guild. The sermon was preached by Bishop Babcock, and was an earnest appeal to the one hundred and fifty servers present, for humility, fervor, and reverence in the performance of their duties. The servers' guilds of many parishes were present in larger number than ever before and some twenty priests participated in the service. The procession was most impressive, with two crucifers, three thurifers, taperers, and many banners, the officiating clergy all wearing copes. The head of the procession had reached the chancel gates before the clergy and Bishop had left the chancel. Supper was served to the visiting guilds and clergy. The church was crowded by a large congregation.

On Thursday evening, January 28th, the parish house of St. Chrysostom's Church, Wollaston, was dedicated. Bishop Babcock officiated at the service and gave an address. The rector, the Rev. Frederick H. Steenstra, the Rev. W. M. Partridge, Mr. Frank E. Cleveland, a warden of the church and architect for the parish house, and the Rev. Carlton P. Mills, educational secretary of the diocese and former rector of the parish, also made addresses. Mr. Mills gave reminiscences of the founding of the parish with a congregation of thirty-eight people, nineteen years of age.

The examining chaplains of the dioceses of the Province of New England, represented by one delegate from each diocese, were the guests of the Rev. Laurens MacLure, D.D., at Grace Church rectory, Newton, on Tuesday and Wednesday. The meeting was called for consultation on plans and methods, looking toward more concerted action and the coöperation of the boards of examining chaplains in the province.

The Episcopalian Club, the Churchmen's club of the diocese, has now five hundred members. The president of the club is Mr. C. H. Baldwin, president of the Franklin Savings Bank of Boston.

Emmanuel Church has started a "Bureau for the Handicapped," to find work for those who are side-tracked in the struggle for a living. Miss Edith M. Ambrose is in charge.

UNEMPLOYMENT IN PHILADELPHIA

Destitution Worse Than Ever Before

HOME FOR MEN OPENED AT GALILEE MISSION

The Living Church News Bureau }
Philadelphia, February 1, 1915 }

SOME weeks since, the City Councils were requested to appropriate \$50,000 for an emergency fund to take care of the poor and distressed of the city. After some delay, arrangements were made for the distribution of the fund. In this connection the committee appointed to take charge arranged to furnish clothing whenever possible. At the beginning the charitable societies of the city were requested to aid. With the aid of all the parties concerned, the committee has been able to relieve a large amount of suffering, and furnish positions to many people out of employment. The committee is made up of women who give their time to the work. The large number of the unemployed, however, has exhausted the efforts of the committee. They have found themselves unable to provide positions for more than a small percentage of those applying. And now the fund is rapidly becoming exhausted; in fact the statement has been made that a sign saying that no one can be aided must be put up. The committee is appealing to the people of the city for contributions. It is said that never in the history of the city have so many people been out of employment or has such a state of destitution existed.

On Saturday last a new building, an adjunct to the Galilee Mission, was opened and dedicated by the Rt. Rev. Thomas J. Garland, D.D. The Home, which has been recently renovated, has twenty-three rooms. Each of the rooms will contain one or two beds, many of which will be rented for a nominal sum each week. There will be a large number devoted to the use of the unfortunate men who come to the Home. The new institution will relieve the congested condition of the present mission quarters, and will be under the care of Mrs. Samuel Hadley, widow of the late Rev. Samuel Hadley of New York City. Mrs. Hadley has met with remarkable success in her work among men of this type.

This entire work is under the direction of the Rev. J. J. D. Hall, who for some years has been the efficient superintendent of the mission. Under him thousands of men have made a new start in life and are doing well to-day. The work receives the attention of all the clergy of the city. Among the laymen especially interested are the members of the Brotherhood of St. Andrew. One of these chapters attends the services almost every evening, when some member makes addresses and others assist in the singing.

The dedicatory service took place in the chapel of Galilee Mission Saturday evening. Bishop Rhinelander, the Rev. L. N. Caley, the Rev. Charles C. Pierce, D.D., and Mr. Edward H. Bonsall made addresses. Another service was held in the Church of the Saviour on Sunday evening, when special lay speakers were present. On Monday evening the chief speaker was the Rt. Rev. Thomas J. Garland, D.D.

The thirty-ninth annual service of the Free and Open Church Association was held on Sunday evening, January 24th, in Grace Church, Mount Airy. The office was said by the Rev. T. S. Cline and the Rev. John A. Goodfellow. The sermon was preached by the Rev. Elliot White, rector of St. Mark's Church, which is a pew-renting church. Mr. White took his text from Ephesians 2:8. In part the preacher said: The apostles stood for or emphasized certain graces or characteristics. That for which St. Paul contended was the freedom of the grace of God to all people and the Catholicity of the Church. These two points were developed to show the inconsistency of the pew rent system, which by prescriptive right of the owners prevents access to the seats in our churches by all people alike. The preacher said that when the Christians, after the Roman persecution, came out of the catacombs, or left their secluded upper rooms for worship, they built churches, but the only seats in them were occupied by "penitents." Seatless churches continued, as is still the case in the Russian Church, till the time of the English Reformation, when certain honors were intended to be conferred upon some of the nobility by giving them seats, and thus gradually the custom of renting pews was adopted. Beside the freedom of all seats in God's house, the preacher emphasized that for which the association stands, i.e., an every day open church for prayer and meditation.

The Brotherhood of St. Andrew has issued its bulletin giving the services during Lent to be held in the Garrick Theatre and Old St. Paul's Church. The bulletin presents the names of a rather unusually strong list of speakers. Both Bishops will speak in the theatre. Among the clergy from outside the diocese will be Bishop Talbot, Father Huntington, Bishop Woodcock, Bishop McCormick, Dean Marquis of Detroit, and the Rev. Hubert W. Wells of Wilming-

Lenten Services

ton. Dr. Perry, Dean Groton, and Dean Taitt will be among the speakers at Old St. Paul's Church, where the local clergy will have all the services.

The mid-winter banquet of the Alumni Association of the Philadelphia Divinity School was held in the Church House on Tuesday evening, January 19th. A large number of the members were present from dioceses far and near. The meeting was presided over by the Rev. Royden Keith Yerkes, D.D. Bishop Rhinelander, Bishop Garland, Bishop Talbot, and Bishop Hulse sat at the table with the president. As is usual Bishop Garland was called upon for a report from the meeting of the joint boards. He announced that the Rev. Horace F. Fuller and the Rev. George T. Bartlett were appointed to fill unexpired terms created by resignations. Announcement was also made of the proposed change of location of the school. For some time attempts have been made to bring the school into closer association with the University of Pennsylvania. There seems to be some prospect of accomplishing this in the proposed change. The dean of the school spoke in a very happy vein about the school, its faculty and student body. He expressed himself as being pleased that it could claim another Bishop in the person of Bishop Hulse. Bishop Hulse spoke at length on the need of the world to hold up the Christ. He was enthusiastically received and attentively listened to. A committee was appointed to arrange for the celebration of the fiftieth anniversary of the school in June. The entire evening is one to be long remembered.

The Rev. George Chalmers Richmond filed a demurrer on Friday last before Henry Budd, Esq., chancellor of the diocese. The trial has been postponed until February 8th, as requested by the counsel of Mr. Richmond. There has been some discussion as to the right of Mr. Richmond's counsel to act. It is said that he is not a communicant of the Church.

The Rev. George H. Toop, rector of the Church of the Holy Apostles, has appointed the Rev. George E. Osgood of North Attleboro, Mass., as vicar of the chapel of the Mediator. He has accepted to take charge at Easter. The church has purchased the house next to the chapel for a rectory, and it will be put in shape to be occupied by the new vicar.

On Wednesday evening, January 20th, seventy men sat down to a dinner given by the Men's Club of the Church of the Good Shepherd, Kensington. It was red letter occasion for the parish. Addresses were made by the Rev. Messrs. Horace F. Fuller, W. R. Yeakel, H. O. Jones, and the rector, the Rev. John A. Goodfellow. Among the speakers also were the following laymen: Messrs. Joseph Wilson, George H. Stuart, Harry Page, and Mr. Streaker. Mr. Frank Longshore acted as toastmaster.

NEW YORK CHURCHMEN TOLD OF THE WORK OF CHURCH INSTITUTIONS
(Continued from page 468)

February 10th, at 12:05 noon, St. Paul's chapel, "The Prayer Book as an Aid to Worship."

Ash Wednesday, February 17th, at 8:15 P. M., St. Agnes' chapel, "Does the Prayer Book Teach that the Church is Catholic or Protestant?"

February 24th, at 8:15 P. M., St. Chrysostom's chapel, "What Does the Prayer Book Teach About the Ministry?"

March 3rd, at 8:15 P. M., chapel of the Intercession, "What Does the Prayer Book Teach About the Holy Baptism?"

March 10th, at 8:15 P. M., Trinity chapel, "What Does the Prayer Book Teach About Christian Marriage?"

March 17th, at 8:15 P. M., St. Augustine's chapel, "What Does the Prayer Book Teach About Christian Burial?"

March 24th, at 8:15 P. M., St. Luke's chapel, "What Does the Prayer Book Teach About the Holy Communion?"

March 31st, at 8:15 P. M., Trinity Church, "What the Prayer Book Requires of Those Who Come to the Holy Communion."

A service of especial interest will be that of the Church Mission of Help, to be held this year in St. Thomas' Church, on February 7th,

at 4 P. M., through the courtesy of the rector, the Rev. Ernest M. Stires, D.D. This service has been especially adapted to the work and the needs of this organization. Those who remember the previous impressive service, and notably the Church Mission of Help mass meeting at the General Convention, will be anxious to attend. The rector, Dr. Stires, will take charge of the service; Dean Hodges, of the Episcopal Theological School at Cambridge, Mass., will preach; the Rev. Dr. William T. Manning, rector of Trinity Church and president of this society, will take the intercessions; the Bishop will pronounce the Benediction. The service will be choral, by the regular choir of St. Thomas'. The clerical members of the board will sit in the chancel and the laymen on the board will assist in receiving the alms. The offering will as usual be devoted to the work of this organization.

WHEN one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—George Macdonald.

CHICAGO ACTIVE IN RELIGIOUS EDUCATION

Field Officers of the General Board are Given a Busy Week

CHURCH HOME FOR AGED PERSONS NEEDS EXPANSION

Missionary Endeavors are Under Way

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau
Chicago, February 1, 1915

RELIGIOUS Education was a popular topic in the diocese of Chicago during the week of January 24th-31st. Three of the leaders on the General Board of Religious Education were here: Dr. W. E. Gardner, the General Secretary, who came directly from the department meeting at San Antonio, Texas; Dr. Lester Bradner, Director of Parochial Education, and the Rev. Stanley Kilbourne, Director of Collegiate Education. All filled engagements while here, and Dr. Gardner was particularly busy. The G. B. R. E. has been pushing the huge task of re-organizing diocesan boards, and giving them all a new programme of activity. The General Board is planning that every diocese in the country shall receive a personal visit from the General Secretary.

Dr. Gardner's appointments during the week were: Monday, in the morning, meeting of the Diocesan Board; in the evening, Sunday School Institute, North Shore, at St. Mark's Church, Evanston; Tuesday, West Side Sunday School Institute at Grace Church, Oak Park; Wednesday, South Side Sunday School Institute, Trinity Church; Thursday, session of the Diocesan School of Religious Education at St. James' Church; meeting of the Fifth Provincial Commission on a Survey of Religious Education within the Province; Friday, meeting of the Sunday School Institutes of the parishes on the Burlington road at Emmanuel Church, La Grange.

On Sunday morning Dr. Gardner preached at Christ Church, Woodlawn, and in the afternoon spoke to the Fox River Valley Sunday School Institute at Trinity, Wheaton. The general subject of his addresses was "The Children's Challenge to the Church." This is the title of his well-known book. All the meetings were well attended and great interest and enthusiasm shown in them all.

On Thursday afternoon, at the Church Club, a meeting was held at the call of Bishop Webb, chairman of the Committee of Educational Survey. The occasion of the consecration of Dr. Page proved an apt time for the meeting, and there was a good attendance of the members of the committee. Preliminary steps were taken in the work of the general survey of religious educational conditions to be undertaken by the field officers of the General Board and submitted at the next synod.

At the annual meeting of the West Side Sunday School Institute, held at Grace Church on Tuesday evening, January 26th, Rev. Frank E. Wilson was elected president; Rev. William C. Way, vice-president, and Mr. M. N. Mead, secretary-treasurer.

The Church Home for Aged Persons is one of the most deserving of diocesan institutions, and so many have been the applications for residence there that it has been found necessary to plan for the building of a new house

at Fifty-fourth Place and Ingleside avenue, and to complete it during the current year. The annual meeting of the corporation of the Home was held at the Church Club rooms on Tuesday, January 26th, Bishop Anderson presiding, and was largely attended. Among the important matters of business was the adoption of a new constitution. The annual reports of the Board of Managers and of the superintendent were presented, showing that the affairs of the Home are in good order. The reports of the treasurer of the Board of Managers showed all bills paid, and a substantial cash balance in the housekeeping fund. Mrs. Carrie G. Ainsworth, the treasurer of the building fund, reported that during the past year \$13,000 in cash had been received, that there were unpaid pledges amounting to \$3,600, and that the total investment in the new site was about \$14,000. The value, too, of the vacant property bought for the new Home has materially increased.

The Executive Committee of the Board of Missions of the diocese are making a systematic effort to arouse a keener interest in the missionary apportionment. They have issued three letters: (1) to those clergy who are termed very "successful" in raising the apportionment; (2) to those successful, or "normal"; (3) to those finding it a "difficult" matter. With these letters is enclosed a questionnaire, making such inquiries as these: Is there a missionary committee in your parish? Is there a missionary treasurer? Is the duplex envelope in use? Has there been an every member canvass? If so, how recently? What plans have you found to be the most successful in creating and maintaining missionary interest? What

To Arouse Keener Interest in Missions

suggestions can you make to the Laymen's Missionary Committee for forwarding the work in your parish and diocese? Do you desire the assistance of a member of our committee in arranging for an every member canvass?

Miss Margaret Edith Johnstone, Directress of Nurses at St. Luke's Hospital, whose illness was mentioned in this column two

Death of
Miss Margaret Johnstone weeks ago, died at St. Luke's on Sunday morning, January 24th. She was born in Chicago, February 6, 1871, and received her academic education in England and in Germany. At the age of twenty years she entered the training school, with which in various capacities she has been connected during the past twenty-three years. After graduation she served as Night Superintendent and Surgical Nurse, advancing to the position of Directress of the school twelve years ago, a position she had filled ever since with marked distinction. The Rev. George D. Wright, chaplain of the hospital, says: "She was a consistent and devoted Churchwoman and fostered the highest ideals, both for herself and for those under her care. As a nurse she was thorough, painstaking, sympathetic, and tireless."

The Chicago *Evening Post*, in making editorial comment on the lamented death of this well-known public woman, said she "not only gave unflinchingly of her faith, her strength, and her courage to the sick and the dying, she also gave to the young women under her charge those qualities of character and breeding which put upon them the distinctive stamp of a fine institution. She was a stately gentlewoman. As such she left her impress upon all who came in contact with her."

The winter meeting of the Northern deanery was held at St. Paul's Church, De Kalb, and at Waterman Hall, Sycamore, on Monday and Tuesday, January 18th and 19th.

Northern Deanery Meets On Monday, at Evening Prayer, the Rev. F. E. Brandt told of the recent mission in Trinity parish, Aurora, and Canon Moore gave "Some suggestions for Lent." At Morning Prayer on Tuesday, the Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, spoke on "Rural Sunday School Institutes," and the Rev. W. O. Butler, rector of Grace Church, Sterling, on "Church Music." At the business meeting the deanery resolved to help the Board of Religious Education in organizing rural Sunday School Institutes. It was decided to ask all parishes in the deanery to observe Ash Wednesday as a day of prayer. The Fox River Valley Church Club, lately organized, was endorsed by the meeting. A resolution of appreciation was sent to the parishioners of St. Paul's Church, De Kalb, for their cordial welcome given to those students at the Normal School claiming to be Churchmen.

Dean Pardee presided at a meeting of the Round Table at the Church Club rooms on Monday morning, January 25th. There were about fifty clergy present. The address was made by the Rev. Charles E. Betticher, Jr., on his work and experiences in Tanana, Alaska. The clergy were greatly interested in what the speaker said of the personal devotion of the natives to him, and of their remarkable missionary spirit. Dr. Wolcott told the meeting of the deep impression made on him by the missionary campaign in Jacksonville, Fla., led by the Rev. J. L. Patton. Mr. Patton is to visit Chicago shortly and will be asked to speak to the clergy on Missions and tell of his methods in conducting campaigns, which have become rather famous. A committee of reorganization was appointed by the chairman to nominate officers and to draw up a programme for the next meeting.

The Men's Club of the Church of the Advent (Rev. Oscar Homburger, rector) was addressed, January 21st, by ex-Senator W. E. Mason on "Presidents I have known." The

News Notes Woman's Auxiliary of Trinity Church entertained several of the clergy and members of many branches of the Woman's Auxiliary on Wednesday, January 27th, at 11 o'clock. The Rev. Charles E. Betticher gave an illustrated talk on Alaska.

MANY QUARRELS that tear friendships apart and create a scandal in the community might have been avoided if the disputants had recognized from the start that they were really contending about different things, or that they misinterpreted one another's spirit and aims. It is only a false (and perhaps in the sequel dangerous) pride that prevents people from admitting the truth of an opponent's contention, or qualifying their own view by a second sober thought. And when differences have actually arisen they are not beyond recall or adjustment, if only the parties to the dispute remember this metrical bit of moralizing:

"A little explained,
A little endured,
A little forgiven—
The quarrel is cured."

More than half the contentions and warrings that have marred the records of history might have been avoided or mended by an observance of the above rule.—*Zion's Herald*.

WE LIVE in deeds, not years; in thoughts, not breaths.—*Bailey*.

CONSECRATION OF DR. PAGE

The Living Church News Bureau }
Chicago, February 1, 1915 }

ON Thursday, January 28th, occurred the consecration of the Rev. Herman Page, D.D., as Missionary Bishop of the district of Spokane, the second priest of the diocese of Chicago to be made a Bishop of the Church within the month of January. The service was at St. Paul's Church, Kenwood, of which Dr. Page has been rector for fourteen years, and began at 10:30 A. M.

Dr. Page's work in St. Paul's, one of the largest and most influential parishes in Chicago, has been significant. He has, too, been a splendid diocesan servant, especially as member of the Standing Committee and the Board of Missions. He has always had time as well for social service and civic work. He was chiefly instrumental in inaugurating the Friendly Visitor Plan of the Associated Charities of the city, was the first chairman of the committee in charge of that work, and was the founder of the Mary Chase Settlement House in the Stock Yards District. In all his work Dr. Page has been the Christian missionary, with a tender love for souls.

He was born in Boston forty-eight years ago, was graduated from the Boston Latin School in 1884, from Harvard University in 1888, and from the Episcopal Theological School, Cambridge, Mass., in 1891. In that year he married Miss Mary Morehead Riddle of Pittsburgh, Pa., and went west to Idaho, doing missionary work there for two years. In 1893 he returned to Massachusetts as rector of St. John's Church, Fall River. In this mill city he stayed seven years, when he went west again to St. Paul's, Chicago. While here he was chosen to be Missionary Bishop of New Mexico, an appointment which he declined. This was a decision hard to make for a man of his zeal and labors for missions. In him Chicago gives to Spokane one of her rare men, one who has marked faculty for friendship, due doubtless to a warm sympathy and geniality of nature that can even "suffer fools gladly."

The services of the day began with a celebration of the Holy Communion at 8 o'clock by the curate, the Rev. John Forbes Mitchell, assisted by the Rev. Dr. E. T. Merrill, professor in the University of Chicago. A shortened form of Morning Prayer was said by Professor Merrill and by the Rev. H. B. Gwyn, priest in charge of St. Edmund's, a mission which has been the outgrowth of the parish of St. Paul's. The ministers of the consecration were:

Consecrator, the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Presiding Bishop of the Church, and Bishop of Missouri; Co-Consecrators, the Rt. Rev. Lemuel Henry Wells, D.D., D.C.L.; the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D., Bishop of Chicago; Preacher, the Rt. Rev. William Lawrence, D.D., LL.D., D.C.L., Bishop of Massachusetts; Presenting Bishops, the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis; the Rt. Rev. William Edward Toll, D.D., Suffragan Bishop of Chicago; Attending Presbyters, the Very Rev. Edmund Swett Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston; the Rev. Gilbert William Laidlaw, rector of St. Paul's Church by the Lake, Chicago; Deputy Registrar of the General Convention, the Rev. Peter Clark Wolcott, D.D., rector of Trinity Church, Highland Park, Ill.

The chaplain to the Presiding Bishop was the Rev. John Forbes Mitchell. The Master of Ceremonies was the Rev. Luther Pardee, secretary of the diocese of Chicago. His assistants were the Rev. F. G. Budlong, rector of Christ Church, Winnetka, and the Rev. W. S. Pond, priest in charge of Holy Trinity mission. The order of the procession was as follows:

Cross bearer; flag bearer; the choir; cross bearer; Assistant Master of Ceremonies; the senior class of the Western Theological Seminary, Chicago; the members of the vestry of St. Paul's Church, Chicago, and of the Standing Committee of the diocese of Chicago; the clergy of the diocese of Chicago in the order of their ordination; the visiting clergy from other dioceses; Assistant Master of Ceremonies; the clerical officers and senior clergy of the diocese of Chicago; the clergy from the district of Spokane; cross bearer; the Master of Ceremonies; the Deputy Registrar; the visiting Bishops; the Attending Presbyters; the Bishop-elect; the Presenting Bishops; the Preacher; the Co-Consecrators; the Chaplain to the Presiding Bishop; the Presiding Bishop.

The great procession, in which there were eight Bishops (Missouri, Chicago, Massachusetts, Indianapolis, Milwaukee, the Suffragan of Chicago, Bishop Wells, and Bishop Van Buren, retired) and some one hundred and twenty-five other clergy, entered to the singing of "Holy, Holy, Holy, Lord God Almighty," and "Hasten the time appointed." The Epistle was read by the Bishop of Chicago, the Gospel by Bishop Wells. The sermon was preached by the Bishop of Massachusetts, a close friend and former teacher of Dr. Page.

Bishop Lawrence's text was: Acts 1: 8, "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be My wit-

nesses." "Christ's parting message to His disciples before His ascension. Nothing was said about efficiency, business methods, or social service; no instructions as to how to get men to church or to raise money for missions. These have their place in the methods and machinery of the Church's life. A deeper note is struck—the source of motive power; a note which is caught up and repeated in the solemn service before us. The mystery of motive power is most interesting, its sudden changes, its uprisings. Six months ago hundreds of thousands of men lived in comfort, many in luxury, shrinking from chill, hardship, and physical danger, who now, threatened with wounds or death, chilled to the bone, knee deep in the mud of the trenches, buoyant, are passing the hours singing. The mother who, as evening came on last winter, watched anxiously for her boy returning home late from work, now cheers him off to be shot and thrown with a hundred others into an unknown grave. A fresh motive power has arisen; their country has called them to its defense. Singular, is it not, that men and women, witnessing such scenes as these, can still say that the conversion of ten thousand people is impossible, that a nation cannot be aroused by the Gospel of Christ? It is all a question of motive power.

"I have no fresh thoughts, no new motives to suggest; simply the mention of the same powers that have sent the best of Bishops happily through their work for generations.

"1. The first and deepest source of power is that which, more than patriotism or ambition or any other cause, has moved and dominated men—a vital, personal faith in God as revealed through Christ. I am not sure that we Bishops, aye all we Christians who are trying to accomplish something, realize how constantly we are hampered and made hesitant by the habit of looking around as we work, to discover whether people think our work a success, whether our work is going to commend itself to the influential laymen and women; whether a struggle which we know ought to be undertaken will succeed; whether the word that we speak or the deed that we do may not weaken our influence in certain quarters. We all know that brutal frankness is not necessarily the truth, and tactlessness is not courage; wisdom, tact, consideration of others, have weight. To me the House of Bishops has in the death of Frank Spalding lost one source of perennial freshness. He spoke and acted with the intensest frankness out of the depth of his own conviction. Whether you agreed with him or not, you felt that the man's power was in the fact that his life was hidden in God.

"2. Another source of power is the Bishop's confidence in the Church of Christ and in that branch of the Church where he is appointed to serve. Indeed without that confidence he has no right to be a Bishop. Through the Church, Christ's Body, the power of Christ has come down through the ages. Without giving judgment as to the authority of other Churches, their orders and sacraments, the Bishop is clear that the Church of which he is an officer is apostolic in spirit, faith, order, and sacraments; that it is here to bear witness as did the apostles to the Life, Death, and Resurrection of Christ; that its lineage is a noble one; that in its company saints, martyrs, and holy and humble men have lived, worshipped, and worked; that by organization and principles of administration it is fitted to meet the problems and needs of to-day; that it has in itself the purest elements of democracy, and that wisely administered it is capable of reaching and moving the hearts of the people of this country, West, South, North, and East. Strong in these convictions, the Bishop is stimulated to use every force that there is in him to make the Church a power in the land; a power created not to dominate but to serve the people.

"3. The presence of the Holy Spirit pervades the office of consecration. The Bishop is thus confirmed in the conviction of his years of ministry, that the Holy Spirit of God is now within the Church, inspiring, guiding, leading with the same reality and power that He did in the days of old. An avalanche of new thought and fresh discovery enters the intellectual life of men. Those of us whose memories can run back forty or fifty years can speak out of our own experience. In the outburst of scientific thought and discovery it seemed to many as if everything that the Church held dear, belief in God the Creator, faith in the Bible, hope of another life, were all falling about our ears. Some rushed into the ancient battlements, and from the traditional interpretation thundered their anathemas while the battlements crumbled in ruins. Others waited patiently; lived in the Spirit; prayed, thought, and hoped. To them God's Spirit was in the Church; its presence would be revealed. How He has led the Church, and how she stands stronger and firmer in the faith, we now realize. A Church without the Spirit, mechanical, with every angle of doctrine tied to every other by stone and iron, would have fallen to ruins. She was alive: God's Spirit, the spirit of truth, within her, inspiring, guiding, leading. And as with the development of every living thing, proportions change, forces that have done their work fall into the background while others come forward, glories fade while other glories burst into sight, so in the creeds and the ordinances and worship of the Church, there have been felt the moving forces of life; varieties of interpretations, changes of emphasis, new perspectives. A growth full of dangers; Bishops sit in her councils who teach to-day what was thought heresy a generation ago; all noble movements are full of danger, and full of glorious revelation. Her form has lost its rigidity

and taken on the graceful lines of life, elastic, yet firm and strong; not exclusive, the temper of a sect, but inclusive, the temper of a Church.

"A young man comes before me, correct and orthodox in every point of doctrine, but without spiritual force or strength of character. Amidst pious conditions he has simply moved along the lines of least resistance. A second comes who has forced his way through intellectual and spiritual difficulties, with the scars of the struggle on him in crude statements, warped faiths, and an ethical sensitiveness that prompts him to put his heterodoxy to the front; but he is a soldier of Christ, loyal, strong, and consecrated. I will take my chances with the latter; Boanerges, the Son of Thunder, becomes the disciple whom Jesus loved. I have lived long in the ministry, and have watched many such grow into maturity of life and greatness of faith; and some of them are leaders in the Church to-day.

"In his relations with his brethren of the clergy too, the Bishop gains confidence and cheer through this larger conception of the Church. Each one of them has taken his ordination vows as well as he; each one has the same right to his convictions; each may be trusted as a man of honor. One or two eccentric thinkers or self-conscious individualists may disturb his serenity now and then, but he and the body of his clergy work and worship together as brethren in a large and roomy household. If there must be judgment of any man's loyalty to the Church, it will probably be more effectively given through the consecrated public opinion of the Church than at the bar of an ecclesiastical trial.

"My brother, from my first word to this last, you have been in my mind. In your college and seminary days, in your missionary work in the far West, in the mill city of the East, and in this metropolis, you have been prepared by the leading of God's Spirit for this solemn hour and high office.

"Born and bred in the East, you have gathered in the personal faith of your fathers, and have grown in devotion and loyalty to this historic Church. Your faith and character, wrought out in an atmosphere of piety and liberty, have grown each year in fuller maturity. Whether in East or West, you have always been a missionary. That spirit sent you out to the new country in your youth; that same spirit rejoices in you as you take up the work of your life.

"We send you forth in the power of God's Spirit confidently. The people in cities and town will 'hear you gladly,' for you have your Master's Spirit, and the lonely flock upon the open country with their pastor will count the days and months for your visitations. For while you will gain satisfaction in them, they will receive fresh power through you, who in cheer, hope, and confidence will renew their faith in God."

The certificate of election by the House of Bishops was read by the Rev. William Edward Gardner, D.D., General Secretary of the General Board of Religious Education; the Canonical Testimonial of the House of Bishops by Bishop Van Buren; the Evidence of Ordinations by the Rev. J. H. Edwards, President of the Standing Committee of the diocese; the consents of the Standing Committees of the dioceses of the Church by the Hon. Jesse Holdom, senior warden of St. Paul's Church. The Bishop of Milwaukee read the Litany. The singing of the *Veni Creator*, to the setting by J. H. Hopkins, was led by Bishop Lawrence. The eight Bishops present joined in the act of consecration.

The music was given by the combined choirs of St. Paul's: viz, the regular male choir of men and boys, the auxiliary St. Cecilia, and the Sunday school choirs of women and girls, under the direction of John Allen Richardson, organist and choirmaster. The settings were: *Kyrie*, Tallis; *Gloria Tibi*, Paxton; Offertory, "Send out Thy Light," Gounod; *Sanctus*, Gounod; *Gloria in Excelsis*, Old Chant. The generous offering was for the "Bishop's Purse" for missionary work in his new district.

The episcopal vestments were given by the women of St. Paul's parish, the Prayer Book by the wife and the son of Dr. Page, and the Rev. G. W. Laidlaw, a former assistant; the pectoral cross of gold, set with a large central amethyst, by the vestry of St. Paul's; the chain by the altar guild of St. Paul's; the episcopal ring by the clergy of the diocese. The seal for Spokane, which hitherto has not had one, is the design of Ralph Adams Cram, the friend of Bishop Page.

Luncheon was served to the Bishops and clergy by the women of the parish in their parish house. There were speeches by Bishop Anderson, Bishop Lawrence, Bishop Wells, and the senior warden of St. Paul's, to which Bishop Page made fitting reply. At the same hour a luncheon in honor of Mrs. Page was given by Mrs. C. Gurney Fellows at her home. The churchwardens and vestrymen had a dinner in honor of their former rector and the officiating Bishops and clergy at the Blackstone Hotel the same evening. On Saturday afternoon, January 30th, there was an informal reception to Bishop and Mrs. Page at St. Paul's parish house. On Sunday morning, by permission of the Bishop of Chicago, the new Bishop of Spokane confirmed the class he had prepared in his old parish. That night he and Mrs. Page left for their new work.

HE OVERCOMES a stout enemy that overcomes his own anger.—*Chilo*.

The Provincial Synod of the Southwest

IT is nearly four score years since the American Church sent out its first foreign missionary to what was then the Republic of Texas. The justification of that effort of faith was fully manifested in the splendid gathering of the second annual Synod of the Province of the Southwest, which was held in San Antonio, Texas, Tuesday, Wednesday, and Thursday, January 19th, 20th, and 21st.

The Synod opened with a celebration of the Holy Communion in St. Mark's Church, the Rev. Philip Cook, rector, on Tuesday morning at 10 o'clock. The Presiding Bishop was celebrant, assisted by Bishops Johnston, Kinsolving, Temple, Howden, and Capers. The Bishop of West Texas read the Gospel and the Bishop of Texas the Epistle.

The sermon, preached by Bishop Anderson of Chicago from St. Matt. 28: 19, was a wonderful message to the Church in the Southwest. "The primary purpose of the Church of Christ," he said, "is to make Christians. Christians are made by incorporating them into the Kingdom of God. You cannot make the world righteous first and Christian afterwards. The primary function of the Church of Christ is not to build Church buildings, Church hospitals, and Church schools. Valuable as these may be, they are but a means to an end, not the end in itself. These are the fruits, but not the roots of religion.

"A man's conception of what he himself ought to be is dependent upon his idea of God. The Mohammedan idea of God finds its consummation in polygamy, with all its blighting consequences, and in the fanatical zeal which seeks to propagate itself with the sword. Christianity consecrates monogamy, and sanctifies the home. Christianity consecrates human liberty and the brotherhood of man.

"If we think of God merely as a guide and teacher, we may become good ethicists, but not Christians. If we think of God as a sort of absentee landlord, far off in some other sphere, then we may become good sociologists, but not Christians. But if we think of God as here to-day in the person of Jesus Christ, then we will be something different and better.

"The great cry of the human heart is to know God. Let us know what Thou art like, O God, and then we will know what we ought to be like. Christ is the answer to this universal prayer, 'I am the Way and the Truth, and the Life. Because I live, ye shall live also.'

"What is God like? God is like that little baby born in the manger of Bethlehem on that first Christmas morn.

"What is God like? God is like that little boy in the carpenter shop of Nazareth. What then are we to think of all the little boys here in San Antonio, of all the little boys all over the world? God Himself became a boy that He might show us the capacity of a boy. What then are we to think of child labor, which depreciates the human stock?

"God is like Jesus, who went to the marriage feast in Cana, and we see how sacred is the marriage tie, and how He has sanctified the place of mirth and merriment.

"God is like Him who denounced the Pharisees and hypocrites.

"God is like the Man who died upon the cross, who rose from the dead and opened unto us the gate of everlasting life. 'I am He that liveth and was dead.'

"That is the old, old gospel that meets all human needs, that contributes to the betterment of human conditions, that shows what men should be like by showing them what God is like."

Immediately at the close of the service Bishop Tuttle called the Synod to order in the auditorium of St. Mark's parish house. The following officers were elected: Bishop Tuttle, president; Bishop Partridge, vice-president; Rev. H. N. Hyde of Little Rock, secretary; Mr. C. L. Johnson of Waco, treasurer.

On invitation of the Standing Committee of West Missouri, it was decided to hold the next Synod in Kansas City.

A resolution was adopted instructing the secretary to send a message of sympathy to Bishop Griswold, who recently underwent an operation in the hospital at Salina.

The afternoon session on Tuesday was devoted to the work of the Board of Religious Education, with the Rev. James Wise as conference chairman. Mr. Wise discussed "The Sunday school, a factor in religious education. How can it be made more efficient?" He offered a number of very helpful and practical suggestions in the matter of Sunday school efficiency.

He was followed by the Rev. Z. B. T. Phillips, who had for his subject, "The Church and the College." Both of these topics called forth considerable discussion from the delegates. After the conference the visitors and delegates were taken for an automobile trip to the historic missions around San Antonio.

In the evening a short service was held in St. Mark's Church, followed by a splendid address on the Message of the Board of Religious Education to the Seventh Province, by the Rev. W. E.

Gardner, D.D., secretary of the Board. After the service an informal reception to the Bishops and delegates was held in St. Mark's parish house.

The business session of the Synod was held on Wednesday morning. The Rev. Philip Cook presented the report of the Executive Committee, which was adopted. The Rev. A. W. S. Garden read the report of the Committee on Constitution and Canons. The discussion and adoption of the report consumed the rest of the session.

In the afternoon a Social Service Conference was held with the Bishop of Eastern Oklahoma in the chair. The first speaker was Mr. Robert J. Newton, executive secretary of the Texas Public Health Association. Mr. Newton gave a very interesting account of Social Service conditions in the state of Texas. He made an earnest plea for the concentration of the indigent and feeble minded in farm colonies, thus doing away with the present system of poor farms, which he described as extremely bad.

The Rev. Edmund Duckworth of St. Louis spoke on the Church at work in city institutions, and gave a graphic description of the great service and splendid results of the Church in the prisons, hospitals, and asylums. He brought a definite message to the Synod and appealed to the Church to make a determined and earnest effort to do something for the discharged prisoner, in helping him to get a fresh start, instead of being hounded back into crime by the unjust attitude of society. He said that from a long experience and observation, he could affirm that seven-tenths of the discharged prisoners would make good if they were given a reasonable opportunity.

Dr. James C. Johnston, of All Saints' Hospital, McAlester, Okla., spoke of the Church at work in hospitals.

Dr. Milton J. Bliem of San Antonio discussed the subject of Low Enforcement. Why should the Church help? How can the Church help? He took the view that it was the first duty of the Church to look after the morals of the land and use every means at her command to see that the laws of morality at least were properly enforced. He accounted for the laxity of law enforcement in this country by (a) the mixed conditions of society due to foreign immigration, (b) the decadence of respect for authority in the home and in the Church, (c) the vast number of the more or less unnecessary laws on the statute books.

At 8 P.M. the missionary play, "The Great Trail," was given in the parish house auditorium under the direction of Miss Margaret Hobart.

The final business session of the Synod came to order at 9:30 Thursday morning. A resolution was adopted providing for the petitioning of the Committee of Racial Episcopate for a Negro Bishop for the Province of the Southwest.

The following boards and committees were elected:

Religious Education: The Bishop of Oklahoma, Rev. James Wise of St. Louis, Rev. S. G. Welles of Chelsea, Okla., Rev. Z. B. T. Phillips of St. Louis, Dr. W. J. Battle of Austin, B. C. Howard of West Missouri, and Judge J. B. Campbell of Muskogee.

Executive Committee: The Bishops of Missouri, Salina, Arkansas, West Missouri, Rev. Messrs. J. Stewart Smith, Philip Cook, H. N. Hyde, Messrs. R. B. Bancroft, Seth Sheppard, Jr., C. B. Howard, Rev. E. H. Eckel (*ex off.*), Mr. C. L. Johnson (*ex off.*).

Social Service Committee: The Bishops of Eastern Oklahoma and West Missouri, Rev. Messrs. Carl R. Taylor and E. Duckworth, Dr. J. C. Johnston, Mr. H. Partee, Mrs. Thomas Dwyer, Mrs. S. G. Welles.

Committee on Constitution and Canons: The Bishops of Salina and Oklahoma, Rev. A. W. S. Garden, Rev. Percy Fenn, Mr. A. B. Riddington, Mr. Hayward.

The Rev. E. H. Eckel presented his report as Field Secretary of the Board of Missions, and acting Field Secretary of the Board of Religious Education. Resolutions were passed urging the War Department to provide chapels in army posts, particularly at Fort Bliss and Jefferson Barracks, and to appoint a chaplain for Fort Logan H. Roots and the Army and Navy Hospital at Hot Springs. Copies of the resolution were ordered sent to the members of congress.

The Bishop of West Missouri presided over the Missionary Conference in the afternoon. The conference leader was the Rev. Arthur R. Gray, D.D., Educational Secretary of the General Board of Missions. Dean Davis spoke on the topic, "In what ways will the new Provincial System expedite the work of Church extension at home and abroad?"

The Rev. Mr. Eckel read the report of the Rev. E. Postell Witsell of Waco on "How can we make an every member canvass practical and successful throughout the Province?" The report showed that a systematic campaign confined to the individual members of the parish would reap encouraging results for the mission work.

Bishop Tuttle made a plea for team-work, which he said had the same relation to the mission field as to the athletic event. He said that each person must stand in his place and do his duty, and

that the great fault with the work was the tendency to do things ~~publicly~~ and in the mass instead of working as individuals.

The Rev. H. N. Hyde of Little Rock, Ark., said, "We must get ~~hold~~ of the leading men of the community and convince them that ~~the~~ mission work of the Church is a mature proposition."

The Rev. James Wise of St. Louis suggested that children of the kindergarten should be taught of the lives of such leaders as Bishop Rowe and Bishop Livingstone, and in later life the mission work would be stimulated without any effort.

The Synod closed with a great mass meeting at 8 o'clock at Beethoven Hall, presided over by the Bishop Coadjutor of West Texas. Splendid addresses were delivered by Bishop Partridge of West Missouri, Bishop Anderson of Chicago, and Bishop Tuttle of Missouri.

Bishop Partridge was the first speaker. Talking of the "Universal Claim of Christ," he showed the universal appeal of the Saviour taking on a most specific phase in the responsibilities of the individuals that go to make the nation. He asserted the law of nature was expressed in the rising and expanding of the life of Christ in the Church and in the individual. The shepherds from the West and the Magi from the East, kneeling at the cradle of the Christ Child, teach us that it is only through Christ that the Occident and the Orient can understand each other.

Bishop Anderson spoke on the subject, "American Responsibilities," saying, "We of the Episcopal Church have people enough, money enough, and brains enough, but not enough consecrated individual responsibility to bring the world to Christ."

Bishop Tuttle took for his subject "The Man of the Hour," whom he described as the man who counts God in, in what he plans and purposes for his daily life. He gave some figures showing that the population of the English-speaking people has increased from 20,000,000 in 1800 to 120,000,000 in 1900, far out of proportion to those speaking other languages, and then showed that of the English-speaking people, 29,000,000 were Episcopalians, 18,000,000 Methodists, 15,000,000 Roman Catholics, 12,000,000 Presbyterians, and 9,000,000 Baptists. This is a challenge to us to stand steady and bear our part of the responsibility of making Christ known to the non-Christian world, to come to the help of the Lord against the mighty. He pointed out that an additional weight of responsibility was laid on the American Church because the splendid missionary forces of the old world were rendered helpless to carry on their work by the terrible war.

At the close of Bishop Tuttle's address an offering was taken for the American Red Cross Society. The choir then sang the Hallelujah Chorus and the Presiding Bishop pronounced the Benediction.

Thus was brought to a close what is undoubtedly the most notable and interesting gathering that the Church has ever held in this diocese if not in the state of Texas.

DR. MANN ELECTED BISHOP SUFFRAGAN OF NEWARK

AT the adjourned meeting of the fortieth annual convention of the diocese of Newark, the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, and president of the House of Deputies of General Convention, was elected Bishop Suffragan. Three ballots were necessary to reach an election, after which it was made unanimous in both orders. Dr. Mann is well known in the diocese of Newark, having served for a number of years at Grace Church, Orange, first as assistant to his uncle, the Rev. Anthony Schuyler, D.D., and afterward, on the death of the latter, as rector of the parish.

The meeting of the convention was held at Trinity Church, Newark, and was largely attended. There was little preliminary business and the determination to proceed to the election of a Bishop Suffragan occurred early in the session. Several conferences of clergy and laity had been held within a month and twenty-six names had been informally suggested. Dr. Mann's name, however, was not mentioned until the nomination was made in the open convention. A request for further information was answered by a clerical member with the assurance that an election to this office would be seriously considered by Dr. Mann.

Dr. Mann was placed in nomination by the Rev. Walker Gwynne and seconded by the Rev. Dr. Frank B. Reazor. Archdeacon James A. McCleary was nominated by William Tyacke, Esq., seconded by the Rev. John S. Miller. Other nominations were: Rev. John Mockridge, D.D., Rev. Ernest deF. Miel, D.D., Rev. Henry H. Hadley, Rev. J. Howard Melish, Rev. Edward L. Parsons, Rev. C. Malcolm Douglas, Rev. D. Stuart Hamilton, Rev. Albert L. Longley, Rev. George D. Hadley.

During the balloting the Rev. C. Malcolm Douglas, the Rev. George D. Hadley, and the Rev. Henry H. Hadley withdrew their names.

After the election had been made unanimous, the following committee was appointed to notify Dr. Mann of his election: Rev. Dr. Edwin A. White, Rev. Dr. Walker Gwynne, Rev. Dr. Frank B. Reazor, Rev. Charles T. Walkley, Dr. Hamilton W. Mabie, Mr. Edward O. Stanley, Sr., William Read Howe, Esq., Mr. Decatur Sawyer.

By improved methods the tellers were able to receive the votes and report the result of a ballot in less than a half hour.

At 4:30 P.M. the convention stood adjourned subject to the call of the Bishop.

In the earlier hours of the convention several constitutional amendments were approved by a majority vote.

The Rev. Alexander Mann, D.D., Bishop Suffragan-elect, was born in Geneva, N. Y., December 2, 1860, the son of Duncan Hammond and Caroline Brother (Schuyler) Mann. He is a brother of the present Missionary Bishop of Southern Florida. Dr. Mann was graduated at Hobart College with the degree of B.A. in 1881, receiving also the degree of D.D. from the same in 1900. He was graduated from the General Theological Seminary in 1886, in which year he was made priest, having been ordained deacon a year earlier. After serving for a short time at St. James' Church, Buffalo, he became assistant to Dr. Schuyler at Orange, as already stated, succeeding to the rectorship of Grace Church in 1900 and continuing as such until 1905. During this period he was also Archdeacon of Newark. He became rector of Trinity Church, Boston, in 1905, succeeding the late Dr. Donald. Dr. Mann declined an election as Bishop of Washington in 1908. He has served as deputy to General Convention since 1904, and was President of the House of Deputies at the session of 1913.

The vote on the three ballots was as follows:

	1st		2nd		3rd	
	CLER.	LAY	CLER.	LAY	CLER.	LAY
Rev. James A. McCleary....	31	10	24	9	16	7
Rev. Edward L. Parsons, D.D....	12	16	12	14	5	3
Rev. Alexander Mann, D.D....	11	14	37	26	66	48
Rev. Ernest deF. Miel, D.D....	9	4	6	4	5	3
Rev. J. Howard Melish.....	7	1	5	..	..	..
Rev. Henry H. Hadley.....	6	4	2	3	..	..
Rev. D. Stuart Hamilton.....	5	7	1	2	..	..
Rev. John Mockridge, D.D....	4	2	1	1	..	..
Rev. C. Malcolm Douglas....	3	..	1	..	..	..
Rev. Albert L. Longley.....	3	5	3	4	3	4
Rev. Henry M. Ladd.....	1	..	1	..	..	..
Rev. Wilson R. Stearly.....	1	..	..	..	..	..
Rev. Edwin A. White, D.C.L.	1	1	..	1	..	..
(Blank)	1	..	1	..	1	..
Total.....	95	64	94	64	96	65
Necessary for choice					49	33

WHEN LOVE is heard inviting more trust, more love, the encouragement to trust, to love, goes beyond the rebuke that our love is so little, and we take heart to confide in the love that is saying, "Give me thine heart," expecting that it will impart itself to us, and enable us to give the response of love which it desires. For indeed it must be with the blessed purpose to enable us to love Him that our God bids us love Him; for He knows that no love but what He Himself quickens in us can love Him. Therefore always feel the call to love a gracious promise of strength to love, and marvel not at your own deadness, but trust in Him who quickeneth the dead.—John McL. Campbell.

SHE [Annie Keary] did not try to set others right; she only listened to and loved and understood her fellow-creatures.—Eliza Keary.

Christ and Nietzsche—A Plea for the Heroic

By the Rev. CHARLES FISKE, D.D.

IN Professor Cramb's remarkable prophecy of the inevitable war that he felt would issue out of the conflicting world interests of Germany and England there is found a wonderfully acute analysis of Germany's ambition for world power. We are shown how she has rendered vast services and maintained a splendid leadership in all phases and departments of human life and energy. We see how, step by step with this marvellous social, intellectual, and industrial development, shape and substance have been given to a dream of world dominion, a dominion not simply material but spiritual—the ambition to make the German mind, the German genius, the German character, prevail over all the world. "To this end her poets, her orators, her historians, her publicists and politicians, have perpetually drilled into the minds and hearts of the German people the duty and necessity of achieving this lofty and mighty ambition for a great country." . . .

Meanwhile, what of Germany's religion? If German thought and German feeling should now dominate the world, what is the spiritual ideal that would so rule the world's conscience? We need to be cautious in attributing to the German people all that is implied in German philosophical literature. Acute observers declare that Cramb greatly overestimates the influence of Nietzsche and Treitschke, when he identifies Germany's ambition with Germany's religious philosophy. Among the mass of the people, of course, there are God-fearing Christians, of unselfish piety, of deep affection, tender, gentle, self-sacrificing, self-renouncing. Among the higher social classes as well there is still to be found a faith that is very deep and very genuine. One must have a care in drawing indictments against a whole nation. But when all allowances have been made it is at least true that among the ruling military class and the intellectual class whose influence is predominant, the creed of Nietzsche has had a wide-spread acceptance.

And what is Nietzsche's philosophy but a frank exposition of the faith that might makes right? It is a religion that "banishes self-renunciation and finds life's supreme end in heroism, in the doing of great things." Nietzsche feels himself to be one who with arm unafraid is sweeping away the rubbish of a decadent religion. He is clearing the ground of a degenerate and effeminate belief unworthy of red blooded men of strength. No longer shall we say, Blessed are the meek; no! "Blessed are the valiant, for they shall make the earth their throne." No longer, Blessed are the poor in spirit; but, "Blessed are the great in soul and the free in spirit, for they shall enter Valhalla." No more, Blessed are the peace makers: "I say unto you, Blessed are the war makers, for they shall be called, not the children of Jahve, but the children of Odin, who is greater than Jahve." Hence Nietzsche's glorification of war. He considers it a mere illusion and pretty sentiment to expect anything of mankind once we forget to fight. Nothing but the rough energy of conflict has ever been discovered, to call out the heroic in men. Therefore this Germanized Pole glories in the fervor born of annihilating foes. Without the soul-shaking earthquake of war, with its utter indifference to loss and pain, a nation is sure to lose its vitality.

It is not in any spirit of antagonism to Germany that I put this philosophy before you. Ours is a sadder and more serious task than that of accusation and criticism. It is the task of searching self-examination—self-analysis and self-criticism. For what we need to ask is this: whether, though not so carefully formulated or so openly confessed, the same anti-Christian spirit is not abroad among all the nations of the earth; whether with our practical selfishness and our pride of possession and our materialistic standards it is not forming a large part of our subconscious thought in America. In Germany alone has it acquired the clearness and self-consistency of a formulated creed. With the German genius for thoroughness and system, it has been pursued to its logical conclusion and set in an ordered whole; but is it absent from our own religious thought?

On the contrary, how can any candid observer, however optimistic, fail to see two straws which show how the breeze is blowing?

First, there is, amid the spread of a purely conventional religion, a disposition to take our Christianity very easily, to

lose out of it any high standard of self-sacrifice, to let it evaporate into mere respectability and easy-going self-content. We are all of us—or an increasingly large number of us—wholly unwilling to put ourselves to any serious inconvenience or subject ourselves to any real discipline for the things we are supposed to believe. We are unwilling to undergo hardships for the things of the spirit. In our selfish indolence Nietzsche puts us to shame.

That first, and then second, either as the result of this or as an explanation of it (I shall not stop to ask which), do we not feel the gradual spread of a subtle lack of faith in the Christian ideal? Men are beginning to ask whether this lack of a virile religion may not be traced to a fundamental error of Christianity itself. There is a tendency to divide people into two classes—those who utterly lack the heroic and so are out of the running, and those who have it, or admire it, but have gained it at the loss of their religion. Have we not found questions like these troubling our own consciences: Are the Beatitudes really a workable rule of life? Is the Sermon on the Mount a possible standard of action? Has Christianity set up an impossible ideal? Does it so stress the passive virtues as to lead inevitably to a poor and thin conception of human nature? Does it not, or if consistently followed would it not, rob us of the splendid and heroic? Does it not inevitably tend to weakness and failure and degeneracy? . . .

In other words, is not the failure to follow Christ due in large measure to a growing disbelief in Christ's programme and plan—a disbelief which we have not faced or acknowledged, but a disbelief which is really at bottom only a step removed from the Nietzschean substitute for Christianity; a disbelief which has thrown away one religion and has not yet taken on another, because it has not taken the trouble as yet to examine its own mental processes? We differ from Nietzsche, many of us, only in the failure to think boldly and avow bravely what we feel; only in the indolence which has kept us from carefully formulating our real faith.

That is the situation which I want to press home to your consciences. And having suggested its searching question, I want to suggest also a possible answer to the doubt or misconception which it embodies, a remedy for the ill which it reveals. That answer lies in the fact that the Christian character which the modern religion of force scoffs at and scorns has really been caricatured both by its friends and its enemies. It is *not* a religion purely of passive perfection; it has all that the heart can desire of brave and sturdy endeavor.

The Christian character is two-fold. It has softness and it has strength; self-renunciation and self-expression; it is the two-fold character of the Jesus who was meek and lowly, but was also the "Strong Son of God." Its humility is the humility of Him who could bend to the task of a slave and gird Himself and wash His disciples' feet, just because He was so great, just because He knew that He came forth from God and went to God. The Christian character—its meekness and gentleness—are the fruit of its moral greatness; or shall we say that its power is the fruit of its peace? It is rooted and grounded in self-sacrificing love.

And yet—because this foundation robs what rises from it of all self-interest and self-seeking—the Christian character that issues out of this self-surrender, if it is to grow to perfection, must be daring and impetuous, vehement and intense. It is very striking to find how often the inspired writers—yes, our Lord Himself—bring out this side of the Christian's life. St. Paul bids us put on the whole armor of God and gird ourselves for conflict. We must strip ourselves like runners in a race, every nerve tense, every ounce of energy in use. The kingdom of heaven suffereth violence and the violent take it by storm. We are enlisted in a war; more than that, we carry the campaign into the enemy's country; we capture their bristling forts by storm. There must be something about our righteousness that "flashes and glitters and gleams; that smites and stings," like St. Michael's sword—St. Michael as he stands in Perugino's picture, "young, ruddy, strong, triumphant, girt with shining

* Extracts from a sermon preached at the Church of St. Michael and All Angels, Baltimore (Isaiah 2:4): "They shall beat their swords into ploughshares and their spears into pruning hooks."

armor, belted and greaved, yet swift, ready, and at ease." The Christian, to use Scott Holland's words, is "a soldier as well as a sufferer; he carries a sword as well as a cross; he is perfected in meekness, yet wins to himself the grace of force and courage; he bends to receive the humility and gentleness of the Spirit, and finds himself gifted with the sword of the Spirit." . . .

Is it not just here that we have failed? Is it not that we have softened and weakened our Christianity and left out the heroic, instead of trying to disentangle the heroic from all that is brutal and boastful? Is it not that we have supposed the Christian life to mean patient submission, with passions subdued and vehemence moderated, instead of learning that vehemence and strength and passion and earnestness must still be there, only liberated and detached from self-assertion and self-seeking? Have we not forgotten that the spirit of Christ is always a challenge to the heroic? What shames us, what humiliates our Lord, what makes anti-Christian cults grow apace, is that we have allowed our Christianity to become so shrunken and withered, so mean and unheroic, so comfortable and commonplace, so little like the splendid self-sacrifice of our Leader. If we are indeed His followers we must have hearts of tremendous purpose, a very passion for righteousness, an intense and burning zeal, an unflinching persistent determination to live true to the highest and best, a willingness to do and to dare, to suffer and endure and die. . . .

Let me show you three ways in which we may begin to recover this virile Christianity and put it in the place of the religion that has become so commonplace and comfortable and unheroic.

First. There is the way of sacrifice. One wonders sometimes whether it is best for us that we have escaped so much of the disaster that threatened us at the beginning of the war. May it not be that the nations now going through the furnace of affliction will come out purged; freed of the curse of luxury and self-indulgence? May it not be that the suffering of the innocent will prove a vicarious offering for the salvation of a nation's moral life?

But if we have escaped so easily an enforced sacrifice, may we not offer our own oblation? What a splendid challenge there was in that action of the new Province of Washington in its primary synod at Pittsburgh, asking not only that there be no decrease in missionary offerings this year, but that the amount to be raised by the Province be increased more than two-fold! What an appeal it makes to the heroic in us, not simply to do our own work, but to help the Christian missions of the stricken nations to continue theirs unimpeded! What further opportunities lie around us in the calls for help that come from the Red Cross, the Belgian refugees, our own poor! Shall we be content just to divide our ordinary gifts into smaller portions; shall we soothe ourselves into complacent content by doing a little sewing for the sufferers or sending a small donation to the local committee? Or shall we give till we *feel* the giving? Feel it! Ah, yes! Feel it not as a grudging and painful parting with our own in necessary response to "another appeal"; but feel it as the delightful experience of one whose heart is stirred and his purpose clear, and his face baptized in sunshine.

Second. Take it in the way of moral conviction. How many of us are slaves to our surroundings! We do as others do. We are swayed by the crowd. We are swept along by the current. Or, "we insinuate our feeble effort so humbly and weakly that we are brushed aside without hesitation and our action leaves no mark." Here again the spirit of Christ is always a challenge to the heroic in us. He demands moral earnestness, courageous conviction, deep rooted principles, eager enthusiasms, a passionate devotion to truth, an intense and burning loyalty. And all this calls for a soldier's courage. The cry has gone up from every generation of mankind: Would God it were easier to do right! But it is a mistaken cry. Christ did not come to make life easy; He came to make men great. Do we fail in moral bravery? Do we lack the heroic? Is Christianity for us only a veneer of conventional respectability? Or does it mean that we have enlisted for the fight? . . .

Third. There is the way of service. Have we had the courage to see what social service means and where it will lead? How many of us *will* grasp our courage in one hand and follow, wherever it leads, whatever it tells us of industrial injustice, or property rights, however deep it may cut and however hard it may hurt? . . .

Ah! is it not because we have dammed up some of the streams of Christian endeavor, that all the heroic forces of human hearts are seeking an outlet elsewhere? Is it not because

so little of the heroic is left in our Christianity, that men are beginning to question its vitality? Is it not because of this that such a philosophy as Nietzsche's has seized upon so many splendid lives and nerved their hearts? Have we not come to a pass where our first prayer must be for valor—Christian valor—passionate and exhausting persistence of purpose?

Will Nietzsche supplant Christianity and cowardice rob us of Christ? Yes—surely, yes; unless we can swing towards Christ all that is high and noble in ideals and ambitions that are not His. We must beat our swords into plough shares and our spears into pruning hooks—turn into heroic moral endeavor all that is fine and flashing in battle. We must separate the gold from the dross. We must hold fast to the splendid in human hearts, while we take out of it the stain of blood and the curse of cruelty and offer it to the Son of God, who goes forth to war as we follow in His train.

THE APPORTIONMENT AND THE APPROPRIATIONS

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette

IT has been in your columns from time to time that I have commented on the inequalities and anomalies suggested by the Missionary Appropriations and afterward by the Apportionment. When I began, several years ago, writing on these subjects, I was not a member of the Board of Missions, and had not the slightest expectation of ever becoming so. But when the Departments gained representation I began to be on the Board as a representative of the Fifth Department. I am now rather an old member. With me came in many new men, and it seems to me that there has been considerable change in the temper, attitude, and purpose of the Board. But with all this change in temper and attitude, through which we, who used to be insurgents, now find a strongly sympathetic attitude on the Board to many ideas which were once not popular, many of the same criticisms continue to be generally voiced that were made by us at first, and we, the new men, do not seem to have accomplished much.

Committees are now at work, of the Board on one hand, and Provincial on the other, to work out by careful study more equitable adjustments between the Apportionment, the Appropriations, and the various missionary fields. If the study of these conditions is to be adequate, and the results satisfactory, we need a great deal of time. But something ought to be said now to Churchmen at large by way of encouragement, and to disabuse their minds of the idea that there has been any intentional unfairness in the past.

There *may* be unfair men on the Board; there may have been. But there are so many men on the Board, that there is no evidence to my mind that it can be moved to do an intentionally unfair thing. If it is not a good Board, then where are the good men in America? I say this, not as a member, but as a past critic. It certainly is a good Board. Whatever there is to criticise, or is thought to be open to criticism in its conduct of affairs, is largely the result of this general proposition: No Board is infallible, or can always be minutely well informed. And further, the proper information not being before them for *all* fields, and *some* action being necessary, they have to act on the things they know about. This results in piecemeal action, which may be unequal, but is not therefore necessarily inequitable.

1. It must be remembered that the Board is the creature of the General Convention. What the Convention orders done is to be done whether the Board would choose to do it or not. In this way the responsibility for a very considerable percentage of the Board's expenditures is completely taken out of its hands. I believe that the sense of inequality has been most felt in the giving of as much (or more) attention to foreign missions as to missions in our own country, and next in the unequal distribution of the Church's funds in different parts of the country. A good deal of my time and of the time of others once went to such comparisons. I expect to devote more time to it when I get more figures to compare. But when we are working on such figures, showing how we spend so much more proportionately on the few people in Nevada than we do on the many in Springfield, it is not the Board that is primarily responsible. It is the General Convention and the House of Bishops as a whole. Before we make one cent of other appropriations we have to be sure that we have the money for the salaries of our

Missionary Bishops, at rates that are fixed. And as soon as a new missionary district is established, we have to provide the funds for what we may call a skeleton organization. These facts are quite independent of population, area, or probable fruitfulness.

Let us see what these figures necessarily amount to. There are 23 domestic Missionary Bishops. Their salaries are fixed at \$3,000 each and an allowance for traveling expenses of \$300 each. These add up to \$75,900. A skeleton organization can hardly be maintained for less. If you look the accounts over, you will see that each new district is started out with from three to four thousand dollars, which is figured at first, not on population or prospects, which we are not in a position to know much about, but on this needed skeleton organization. This accounts for another \$75,000. And this second sum can hardly be reduced afterward while the district is under missionary charge, because the work is constructive, and a preparation for a coming diocese. It may need to be increased, but we cannot reduce it. Therefore, in discussing inequalities in the appropriations between different home fields, you will find that about \$7,000 has to go to every domestic missionary district, and that our judgment has nothing to apply to till this \$150,000 has been provided.

You may doubt the expediency of spending such and such sums in this or that district, as compared with others, but you will usually find that the matter has been largely taken out of the hands of the Board.

2. After this \$150,000 has been provided for, this Board takes up, after each meeting of the General Convention, as a new Board, the responsibility, first of all, for *going work*. It is manifest at once that going work cannot be roughly dealt with. It has to have justice before we think of new work. The propriety of establishing it in the first place does not come up now. It is "going work" and the Board has no right to act with any such sudden sharpness that in our desire for equalization we begin by killing something. "Going work" must therefore be attended to, and, as a consequence, when we get the vast amount of new information we are now looking for, and have it accurately tabulated so that it is instantly and effectively available, we can make no rapid change in our scale of expenditures. There will be changes, but they will be gradual, and may be quite large before they will be noticed by our public.

3. Thirdly, there is the personal equation of the Bishop in charge. The Bishop in charge is not so related to the Board that he has to adopt a general policy dictated by the Board. We cannot even say to him, "You ought to spend twice as much money on this field as you do," even if we had it. We can only ask his wants, and he states them as he sees them. Bishops have varying visions. These various visions have as much to do with the appropriations as anything else, sometimes more. "Differences of administrations" account a good deal therefore for differences in appropriations.

4. Again, population does not by any means always express opportunity. There may be an opportunity with five hundred people where there is none with ten thousand. We have to work through our opportunities, and in these the principle certainly applies, "first come, first served."

5. And lastly, for the present. If we were able to appropriate to-morrow to some of the fields which have been neglected by our Church, or seem to have been, the sums of money which their relative population might indicate, we would have to give the money to an organization, a Bishop, or a diocese, which might be entirely unable to spend it. We have not the men to do certain kinds of work which would have to be done if we took up among large populations, strange to the Church, any rapid attempt at spreading our organized work.

As a Bishop, I especially need the work of so-called General Missionaries. It is all I do need. I can get good parish clergy; but I do not need parish clergy. My parishes are not all big enough to be entitled to all of the time of a priest. The Bishop is like a wholesaler; he needs un-commercial travelers, missionaries who remember that Christ's first ministry was one of "going about doing good," and that after his Ascension it needed a little persecution to send his followers out "everywhere preaching the word."

The population of my diocese is double that of Idaho, the proportion of communicants much less, the offerings not so very much more. Aside from the Bishop's salary, the Board gives Idaho a little more than it does me. But if they gave me in proportion to the population, I could not spend the money

profitably to the Church or my diocese. Further, the Bishop of Idaho gets many specials, because he has institutional work, which I have not, and his excellent reports show that he makes very good use of all he gets.

So my interest in the study of exact equities is getting more philosophical. The world is full of differences. Even the Lord gives some people one talent, another two, another five. He always does right. Equality is, after all, rather an abstract idea.

This is not to discourage the search for it, in which I am deeply engaged, but to encourage the Church to work toward full justice to her problem by work rather than by criticism. I would rather put some skin on than take it off, and would remind Church people generally who have felt that better results were due, of the old Leadville days, when there was said to be a sign over the organ in one of the church buildings there, "Don't shoot! the organist is doing his best."

"UNTIL SEVENTY TIMES SEVEN"

BY ZOAR

FORGIVE us our trespasses as we forgive those who trespass against us." How thoughtlessly as a rule we repeat these words! Daily, in church, at home, we ask to be forgiven even as we forgive. But let us stop and ask ourselves: Do we really want such a limited forgiveness? And what if only such were granted to us? Have we ever, with supplications and tears, struggled with the bitterness of anger and resentment—"just anger, natural resentment"—and fought on our knees the desire for retaliation, the longing of telling our adversary "just what we think of him"? Have we? If so, we know by experience how hard it was to forgive fully and freely. And if it was so hard to forgive just once, how much harder will it be to forgive a second time, perhaps the same offense with aggravation! How many Christians forgive a second personal injury and, as to a third, why! the man is past redemption, we will have nothing more to do with him, and, drawing our pharisaic cloak around us, we pass on to the other side of the road.

"Until seventy times seven." Hear the voice of our Lord and our Master. "What!" is our answer, "forgive that man again? Impossible!" We no longer can trust him, he has proved himself unworthy of our forgiveness. And our friends, siding with us, pour oil on the fire by praising our erstwhile generosity and applauding our present "firmness of character." They would even persuade us that we did wrong when we forgave, that our forgiveness did more harm than good, in that it encouraged our adversary in his meanness and gave him a wrong opinion of our intelligence. Who does not know this foolish reasoning? Who has never quieted his own conscience in just such a way? Foolish? Surely much worse than foolish: sinful, rebellious arguing against the clear command of our Lord and Master: "I say not unto thee, until seven times; but until seventy times seven."

Oh! let us learn from the divine lips which prayed the sublime prayer: "Father, forgive them, for they know not what they do!" Let us pray for the divine love which filled the heart of Him who died on Calvary! And, if we would really dare to pray: "Forgive us as we forgive," let us ask to be taught the depths, and heights, and breadth, and length of a love which forgives, yea, until seventy times seven.

THIS is the great business and meaning of our life on earth: that we should more and more yield up our hearts to God's great grace of love; that we should let it enter ever more fully and more freely into us, so that it may even fill our whole heart and life. We must day after day be driving back, in His strength, the sin that doth so easily beset us, and the selfishness that sin has fastened in our hearts; and then His love will day by day increase in us. Prayer will win and keep it; work will strengthen and exercise it; the Bible will teach us how to know and prize it, how to praise God for it; the Holy Eucharist will ever renew and quicken its power in our hearts. And so (blessed be God!), love and joy and peace will grow in us, beyond all that we can ask or think; and He will forgive us, for love's sake, all the failures, all the faults in whatever work He has given us to do; and will bring us at last into the fulness of that life which even here He has suffered us to know; into that one Eternal Home, where Love is perfect, and unwearied, and unending; and where nothing ever can part us from one another or from Him.—*Francis Paget.*

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—*Arthur Helps.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

AT CHRIST CHURCH, CHICAGO

IN training his people in the faith and practices of the Church, the Rev. C. H. Young of Christ Church, Chicago, endeavors to impress upon them the necessity for putting into operation in their daily lives the great truths of their religion. They often are reminded of St. James' statement, "Faith without works is dead"; and also of the words of Professor James, "No impression without expression."

Christian Service is promoted in the School of Religious Education by assigning to the children of each grade the study of some of the leading social agencies in the diocese. Speakers representing the various organizations for which they work visit them and explain their work to the children.

At Thanksgiving and Christmas the rector invites children from the factory and mill districts to the parish house as the guests of the parish for a dinner and a party, sending them home with personal gifts. As the people of the parish are in very moderate circumstances themselves, this involves considerable personal work on their part. For the young people of the community, especially those who are boarding and who have few opportunities for social life, there is a Wednesday Evening Club, for social enjoyment.

The parish is represented in a number of civic and diocesan organizations (charities, homes, hospitals, law and order, etc.) and takes a live interest in the teaching and practice of the Catholic Religion, and then shows by strong coöperation and good works what it means to be a Catholic Christian.

There is a large club of Boy Scouts and an organization of Camp Fire Girls, each numbering sixty or more, besides numerous clubs and organizations of a parochial nature for both boys and girls.

UNEMPLOYMENT IN NEW YORK

The Social Service Commission of the diocese of New York has renewed the issuance of bulletins dealing with the various lines of its activity. In touching upon the problem of unemployment, which is one of the most pressing in the diocese of New York, the bulletin has this to say:

"The Church is doing all that it can to be of service in this unemployment crisis. The Federation of Churches has taken up the matter in which all of the Churches are coöperating to secure constructive action for both remedial and preventive measures. Our own Church and your commission are represented very conspicuously. Some of the remedial measures at the present time may be mentioned: St. Bartholomew's parish house, Church of the Heavenly Rest, Grace chapel, and the Church Coöperative Association have been giving employment to men for a few hours a day, and furnishing them with luncheons. They have been making bandages and other surgical supplies for the war victims. This is a doubly good work. A large parish outside of New York has a Men's Club which sees to it that no one is out of employment in the entire parish. If anyone needs a position it is reported to the club, and through the acquaintance and knowledge of the members a position is found for him in a short time. You can do the same."

GOVERNOR OF PENNSYLVANIA FOR LOCAL OPTION

Governor Brumbaugh of Pennsylvania, who took his seat on January 19th, has come out unequivocally in favor of local option. In his inaugural message he declared himself as follows:

"I urge upon you, gentlemen of the Legislature, the enactment of a county local option law. The people of this Commonwealth have a perfect right to decide for themselves whether or not intoxicating liquors shall be sold in their several counties. This issue is before you. You must meet it, and meet it openly and fairly. I gave solemn assurance to the people that I favored such a law. Your Governor now asks you to join with him in its enactment. Every consideration of moment favors such procedure. The sooner we do so the better. Let this vexed question be taken from partisan control and given directly to the people. They will solve it better than we can. The selection of Judges in the several districts should no longer

hinge upon this question. It has already worked harm to the judiciary and has lessened the regard of our people for the integrity and capacity of the final legal guardians of the people's sacred rights. It is a dominant issue in the public mind. The party that has given this great State its industrial and educational development has now the sacred opportunity of giving the State a great moral uplift. I trust we shall not fail the people on this issue. I repeat I am unequivocally for county local option."

The Bishop of Pennsylvania asked the clergy of the diocese to offer intercession for the Governor on Sunday, January 24th, suggesting a form of prayer for that purpose. He did so at the suggestion of the Social Service Commission, which is very deeply interested in the Governor's social programme. The action of the commission was inspired by close personal friends of the Governor who said that he craved the support and prayers of Christian men in the commonwealth.

THE OPENING of new avenues of profitable endeavor for women is a matter of considerable importance, and the Maxwell Motor Company of New York is making an effort to utilize them as saleswomen. In a recent communication the president of that company says: "I believe that there is room for women in the automobile business. Women have proved to be good saleswomen and demonstrators in other lines. We believe that they will be particularly successful with automobiles and we are going to take the trouble to find out whether we are right or wrong." The company has accordingly put Mrs. Crystal Eastman Benedict in charge of the saleswomen's bureau and she reports that the women so far employed are proving their value.

THE SOCIAL SERVICE COMMISSION of the diocese of Newark is pursuing three lines of activity at present. First, it is preparing a course of twelve lessons for the older classes in the Sunday school on "What a child ought to know about his state and county." In line with this, the secretary of the commission, Rev. Augustine Elmendorf, has prepared an illustrated lecture on "What every man should know about his state." In the third place, the commission is working on the problems of unemployment.

AMONG other things that the Women's Civic Club of Chicago is urging are bills containing provision for the support of children deserted by their fathers up to the age of 18 years, provision for the support of illegitimate children up to the same age, for the abolition of the fines system as punishment for women of the streets, and confinement for these in a shelter where medical treatment may be had.

RURAL social conditions in Iowa will be studied by the department of political economy and sociology at the State University of Iowa. This will be accomplished by means of township surveys under the supervision of Professors Paul S. Peirce and I. A. Loos.

A NEW Morals Commission has been appointed by the Mayor of Chicago, consisting of Dr. George B. Young, of the Health Commission; Dr. Anna Dwyer, physician for the Morals Court; Rabbi Emil G. Hirsch; Father William J. McNamee, of St. Bridget's Church, and John Kelling, of the United Societies.

A COMPREHENSIVE REPORT ON UNEMPLOYMENT has been presented to the Governor of California by the Commission on Immigration and Housing of that state. It deals with the whole question from the California point of view.

THE Utah Survey for December is devoted to the memory of the late Bishop Spalding. It contains the various addresses made at the services held in Salt Lake City.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CLERGY PENSIONS

[CONDENSED]

To the Editor of The Living Church:

IT is evident that the question of Clerical Pensions will call out many letters for and against the recommended scheme.

Already we are in danger of allowing ourselves to look on our opponents as adversaries, forgetting we are all brethren desiring only the best workable plan.

Those who have drawn up the present plan under discussion certainly desire the largest measure of comfort for all the clergy alike, but if they cannot see the possibility of an equal division for all, they ask the clergy to accept the plan that seems possible.

If such a plan can be made to yield the sum of \$600 annually as a minimum for all the clergy, a grand advance will have been made, and we may be very unwise in placing any barriers in the way of such a consummation. To oppose such an effort we may find ourselves charged with being like foolish children refusing to accept and enjoy our piece of cake because someone else's is a little larger.

I am thoroughly in favor of all the clergy sharing alike the bounty of all the laity, and I can see objections to the graded plan which in time may manifest themselves and call for correction. But if the starting of a good plan where now no definite plan exists will make it possible for us to have a better plan a little later on, I would say, Proceed at once with the goodwill of all concerned.

If we are to have a graded system I feel it should be graded by years of service, not by the accident of salary received. If we are to assess the parishes, it will be according to their ability to pay, not by the accident of their particular rector's claim on the fund. Are we not using the graded plan as a bribe to the wealthier parishes to draw their larger donations from them? Are we not saying, If we do not promise their rector a little more than the man in the small mission, they will not pay? Are our laity so parochial as all that? If so, we are Protestant with a vengeance, our boasted Catholicism is vain.

I am told positively that the large parishes will not support a scheme to pension all the clergy alike. In all honesty we must acknowledge that as neither scheme has been definitely tried, none of us knows what the laity will or will not support. I think we do know two things: the laity are getting ready to support the plan that appeals to them as the most equitable; and the clergy will find it much easier to preach sermons and deliver appeals for an equal division of funds, feeling within themselves that religion's business is established on high ideals and warm impulses, rather than on cold calculations and a basis of *quid pro quo*.

BERT FOSTER.

Emmanuel Rectory, Grass Valley, Cal., January 23, 1914.

To the Editor of The Living Church:

IN reference to the point raised about the Pension System by the Rev. Messrs. Bell and Dodson, is there not another side to the question?

The question that must be raised, if any is raised, is whether the Church is ready for a salary system which shall pay a uniform salary to the clergy, making allowance for experience and for special expenses in special cases. It would seem that the amounts of the pensions must vary as the salaries vary, so long as the vestries pay the salaries and are to be called upon to make the payments on which the pensions are to be based.

Is there any reason why the question should not be discussed whether an uniform salary system would be preferable? At any rate it is a prior one to the question of the kind of payments the Church shall make to pensioners.

If the present competitive salary systems amongst the clergy is just, or even expedient, then it should and must be continued into the pension system, as a matter of justice as well as of consistency.

Cuyahoga Falls, Ohio,

Yours truly,

January 25th.

W. M. WASHINGTON.

To the Editor of The Living Church:

THE assertion that the laymen of the Church would never support any other kind of a clergy Pension System than one where the pension is based upon a percentage of the stipend received, is disproved, it seems to me, by the very plan which it is proposed the Church shall adopt, because, by that plan, a large majority of our clergy will receive a flat rate.

According to this plan, the minimum pension to be paid is to

be \$600. To obtain this sum, if reckoned solely upon the basis of a percentage on the salary received, a man's salary, as I understand it, must have averaged through the whole of his ministry \$1,200. What proportion of the clergy have received such an average as that? Is it not a fact that more than 75 per cent. have not received so large a sum? There are ten parochial clergy in the diocese of New Hampshire to-day who receive more than \$1,200 a year. I think I am right in saying that if an average is made of the salaries of these men from the beginning of their ministry, that average, in not more than one case, would be equal to \$1,200. Here is a whole diocese, where practically all of its clergy, when pensioned under the proposed plan, would receive a flat pension of \$600, and New Hampshire is no different from a large majority of our dioceses and missionary districts.

The injustice of the proposed scheme, as it seems to me, is, that 90 per cent. and perhaps more of our clergy must content themselves with a flat rate pension of \$600 a year, while just a few, here and there one, may receive any larger sum up to \$2,000 a year. Of course I have not the advantage of being able to consult the statistics possessed by the Commission on the Clergy Pension Fund. If I am wrong in my estimate, I hope some member of the commission will correct me.

The Commission is right in believing that no scheme can be successful which is not based upon an assessment. They are probably right in basing that assessment upon the amount of salary paid. Canons should be passed, in every diocese and missionary district, requiring each congregation, if it is to remain in union with the convention or convocation, to pay each year a percentage of the salary of its minister to the Clergy Pension Fund, and the payment of this should be enforced, just as the payment of the assessment for the Bishop's salary is enforced.

When the sums from all the dioceses have been paid in to the "Clergy Pension Fund," if the total, after deducting expenses, is equally divided among the beneficiaries of that fund, no layman will object, any more than do the larger parishes object when the Bishop gives more of his time to the weaker places in his diocese, than he does to the parishes which pay the largest assessments for his salary.

It seems to me every portion of the proposed pension scheme should be carried out, just as has been planned, except in apportioning the money after it has been received. I feel sure that the more Christian plan here would be to give every man an equal share, rather than give to nearly all a flat rate of \$600 and favor just a few with up to \$2,000.

Very sincerely,

Concord, N. H., January 23, 1915.

RICHARD W. DOW.

To the Editor of The Living Church:

THE chief reason given for making pensions proportional to salary is that this is the only scheme that the laity will support. But what the laity will do is a psychological question, which experts in insurance and finance have no peculiar fitness to answer, however conclusively they may show that a percentage of the minister's salary should be paid by each church. Let us look into this psychological question a little more closely.

The supposed attitude of the laity seems to be that they will give to pension their own rector, but not, or not to the same degree, towards pensioning the other clergy. Their supposed attitude rests on the supposed fact that under the present scheme the contributions of the laity of each church will actually go to the rector of that church on his retirement.

This supposed fact is, on the whole, not true. Only a minority of the clergy will ever retire upon pension at all. And if a man does, he may not then be the rector of any of the churches which have contributed most towards his pension. The clergy are, from the nature of the case, changeable. With the younger men especially, changes from parish to parish are all but inevitable. And even when a man becomes rector of one of the great city parishes from which men are not usually supposed to accept calls elsewhere, the chances seem always to be that the particular rector for whom they are at any time contributing will never receive a pension at all, or will be elsewhere when his time of retirement comes. Let me give an example or two among cases with which I am personally familiar.

St. George's Church, New York, had a retired rector to support only during seven years out of about seventy-five. The facts are similar in other like churches. Take Holy Trinity Church, Philadelphia. Its first rector, Dr. Alexander H. Binton, left it to become rector of the smaller Emmanuel Church, Boston, and died there in harness. Phil-

lips Brooks, who succeeded him, went to Trinity Church, Boston, and left that again to become Bishop. His successor at Trinity Church died in active service, and the present rector there has been more than once elected Bishop. I do not think Trinity Church has had to support a retired rector for a hundred years, if ever. Grace Church, New York, seems to be a similar case. No church can reasonably suppose that what at any time it gives for clerical pensions is likely to go eventually to its own rector. And in the long run the laity will certainly realize this.

But even supposing that the motive of providing for their own particular minister were actually, right or wrong, in the minds of the people, would that contribute to greater liberality? This seems more than doubtful. It would probably, in the long run, decrease liberality rather than increase it. The case is analogous to that of missions, where wide experience shows that when liberality is widest it is also deepest, that the congregation that cares most about the wider field will do most for its own. Under a uniform pension system, parishes could, and probably often would, themselves increase the pension of a rector who retired under disability.

There may be reasons why pensions should not be uniform, but vary according to age or need or length of service, or other reasons. But certainly the pension system does not seem the proper place for application of the principle, "To him that hath shall be given," and I believe that the laity of the Church, in the long run, will not think nor feel so. Why should we not hear from them on this subject?

Ashland, N. H., January 29, 1915. THEODOSIUS S. TYNG.

To the Editor of The Living Church:

I HOPE you will allow the fullest discussion of this subject. It is a healthful sign to see so many of the clergy opposing this scheme which, strange to say, was approved by the General Convention.

Go on with the business methods; but when it comes to distribute to the aged servants of the Church, don't disgrace the Christian religion by giving more to one old man than to another, because one in his active life had a larger salary than the other.

I refuse to believe that this Church—its members in general—will ever uphold such a principle. I believe the aged clergy generally would rather go on in their present suffering condition, bad as it is, than accept what seems so foreign to the teaching of the Incarnate Lord.

W. H. TOMLINS.

Granite City, Ill., January 30th.

To the Editor of The Living Church:

WILL you allow me to say a few words on two widely different subjects?

First, as to the pensioning of our clergy. It occurs to me that St. James would have been highly insulted had some "committee" of the Church suggested that he be given a larger "pension" than was accorded to St. Paul (suppose them both "superannuated"), although the former was Bishop of the Mother Church and President of the Synod, while the latter was only a poor missionary. I cannot understand why it should be considered unbusinesslike to provide a flat or horizontal pension, even if it be small; it is beyond the power of any one—or even of the whole Church—to decide what ministers have been of the greatest service in the Kingdom, because the whole facts are known only to Almighty God, who, moreover, has expressly commanded to let both wheat and tares grow together until the harvest. As to the matter of the greater necessary expenses of the city clergy: would it not be right that such be taken care of by the individual parishes which they have been in the habit of serving, as a supplement, perhaps, to the provisions of the general pension fund? This is, if I mistake not, now done, in substance, in many instances. Of course such matters would probably have to be left entirely to the discretion of the several vestries interested.

Now a line on the revision of the Prayer Book. There is one most beautiful passage of the New Testament, spoken by our Lord Himself, which, it seems to me, above all the passages of the Bible, lends itself most readily to liturgical use; and yet we use it only in the Gospel for All Saints' Day and, very occasionally, in the course of the scriptural readings. I am not liturgiologist enough to suggest just where the Beatitudes can best be added to our ritual, but it occurs to me that they could find a place in the baptismal or burial offices or perhaps set over against the Commandments in the order of the Communion.

I hope to see many new prayers for special occasions added—as, for instance, a collect to be used in times of foreign war.

Goldsboro, N. C., January 30, 1915. S. D. NEWTON.

CORRESPONDENCE WORK OF BROTHERHOOD OF ST. ANDREW

To the Editor of The Living Church:

WE are receiving frequent inquiries from the parents and friends of young men removing to new homes asking us to correspond with the nearest rector or Brotherhood chapter in order that they may be made to feel at home amid new Church surroundings. Although this is already a feature of our daily mail we shall be glad

if by means of this letter wider publicity is given to this side of our work and consequently larger usefulness.

The Brotherhood of St. Andrew is a convenient organization through which to promote this important side of the Church's work, first, because it is national in its extent, and more especially because this particular kind of work is peculiarly its own.

Letters regarding young men who go to new places of residence, either for college or for business, will receive our painstaking attention. We solicit these only for the good that may be accomplished, for we are glad to render to the Church and her young men this voluntary service.

Sincerely yours, GEORGE H. RANDALL,
88 Broad street, Boston, Mass. Associate Secretary.

SAID, NOT SUNG

To the Editor of The Living Church:

YOUR correspondent from Burlington, N. J., in his account last week of Bishop Matthews' consecration, was either misinformed or somewhat over-eager. At any rate, he was not correct in saying that "The Choral Eucharist was sung by the Bishop of Southern Ohio, with the Bishop of Ohio and the Bishop of Nebraska singing the Gospel and the Epistle, respectively." The Litany was sung by the Bishop of Delaware. The Decalogue was also sung by the Bishop of Nebraska. Otherwise the office of Holy Communion was "said."

Yours, etc.,

BOYD VINCENT,
Cincinnati, January 29th. Bishop of Southern Ohio.

LENT:—THE PLEA OF A LAYMAN

To the Editor of The Living Church:

MAY a layman venture to suggest to the clergy at the approaching season, the importance of a personal application? We have our Lenten lists, our extra services, and extra preachers (how we dwell on that), and often listen to talk on topics far removed from Lenten discipline and the Church's teaching.

I heard a scholarly sermon last Lent which would delight the student, but which gave no spiritual message. I won't say as to Lent alone, but as to God. It was clever; a highly polished stone handed out as bread.

The Prayer Book clearly shows Lent as a season of penitence, abstinence, fasting, and self-discipline; why then should not this be taught? Avoid generalities and make a personal application and not grasp at the shadow and miss the substance, by making the season impersonal.

I received the greater part of my instruction in the Faith from one of the most eloquent men in the English Church, a friend of the Master—Liddon. During Lent, and more particularly Passiontide, the full meaning, the reality of the Holy Season, was brought home to one, and crowded week night churches were the result. Yet no attraction, no special music, no florid oratory, but simply penitential services, the *Miserere* sung by kneeling men and women and every word ringing real.

And so, my reverend brethren, I appeal to you to make this Lent real to yourself and thus to your people.

CLEMENT J. STOTT.

Kansas City, Mo., January 30, 1915.

EDWARD VII AND THE POPE

To the Editor of The Living Church:

I SEE in your Answers to Correspondents in to-day's issue, that "the story as to King Edward VII. visiting the Vatican is extremely improbable."

King Edward did visit Pope Leo XIII. at the Vatican a year or two after his accession to the throne. Considerable comment arose about his action, chiefly in the Protestant and Low Church papers, but the *Church Times* remarked that if he had not called on the Pope, the spiritual head of so many of his subjects, it would have been a calamity.

UPTON H. GIBBS.

La Grande, Ore., January 23, 1915.

THE UNITARIAN ORDINATION

To the Editor of The Living Church:

I READ some time ago your editorial concerning a service of ordination at the Second Church in Boston. I heartily concurred with your opinions concerning the point of ecclesiastical impropriety of which you spoke.

Trusting that you will be as ready to give a little space to one who ventures to question your policy as to an avowed heretic whose friends regard the *Christian Register* and THE LIVING CHURCH something to be exchanged, I respectfully beg leave to point out why the publishing of the Lawrence letter was a serious mistake.

It seems a safe policy that it is unwise to publish in Church papers any writing from heretical pens. However edifying the Lawrence letter may have been to the Church generally, it was unwelcome to your many Bostonian readers. To publish the letter was to fall into a trap even if it were not intentionally set. The publishing of this Lawrence letter recalls definitely a number of matters

which do not redound to our glory. In the first place, the reference to King's Chapel is an unpleasant reminder that we have lost that conventicle to the Unitarians. Again, by publishing the letter you admitted to print a heretic's slur on the Church of the Advent, a church that is freer from the taint of Protestantism than any other church that we hold in the city.

The whole question of the Second Church in Boston is *res non grata* to Bostonian Anglican Catholics. It happens to be known that a former Anglican priest who is now an Unitarian minister also took part in the ordination service under discussion. Dr. Carter, who is to be the new assistant minister, was also formerly an Anglican. Furthermore, a large number of Unitarians who were being won over to the Anglican communion have been won back by the new movement instituted by the Second Church in Boston. Likewise a number of Anglicans resident in the neighborhood also are known to have been lost to this church.

Lastly, there is certainly no advantage to be gained for the Church in advertising the ministerial merits of Drs. Cummings, Frothingham, and Maxwell.

PERCY J. A. CABOT.

Harvard Club, Boston, Mass., January 25th.

REVISION OF THE BURIAL OFFICE

To the Editor of *The Living Church*:

MANY will second the Rev. Charles Taber Hall's suggestions for the revision of the Burial Office. There has been so much just praise of that office, especially from those who have suffered from denominational funeral ceremonies, that we sometimes forget its defects. These, though minor, are marked.

Every burial service conducted by the Church ought to be a miniature Easter service. The prevailing note should be that of hope and confidence. The inevitable present sorrow of the mourners needs not to be reflected or accentuated, but transcended. That our service should come so close to achieving this ideal makes us the more anxious that it should achieve it wholly.

It cannot be wholly achieved as long as any space is given to proclaiming the ideas of psalmists who did not believe in immortality. There is no point in turning to the Psalms for any direct confirmation of our faith in a joyful resurrection and in personal immortality. The two selections that precede the lesson consequently contribute little to the hope or peace of the believer. But there is some point in turning to the Psalms to find perfect expression of utter confidence in God and in His enfolding omnipotence. That is why the psalms suggested by Mr. Hall (the 23rd, 121st, and 130th) are the kind we want here. They or their like should replace the 39th and 90th, which seem to have been selected chiefly because they sing of human mortality.

Their note of gloom reëchoes in the opening sentences at the grave. There is no need to remind the bereaved that "in the midst of life we are in death." Though a good text in itself, it is superfluous at the grave. The occasion brings home its truth, without need for words. The immediate duty of Christ's Church is rather to proclaim, beside the very bier, that "in the midst of death we are in life."

As to further details, the lesson is too long, and its message at times too choked with rabbinical argument. Why not condense this selection or make a *cento* similar to that sung at Morning Prayer on Easter Day? Again, why not use the correct translation of the American Revision for the passage from Job 19, and not let the errors of the Jacobean scholars mar the beauty of the author's thought?

Finally, why should the Church in several passages give countenance to the theory that suffering and death always come as punishments from God; that when a little girl dies of diphtheria it is because God was justly displeased at her mother? That kind of barbarous blasphemy is now believed only by people who will believe anything; no trace of it should linger in our liturgy.

Rule 1, then, for the future revision is this: In a short service for the comfort of those who grieve, there is opportunity, psychologically speaking, to strike only *one* note. That note ought to be the saving message of God's love displayed with power in the resurrection of His Son.

JAMES THAYER ADDISON.

Nowata, Oklahoma, January 27, 1915.

IS THE GOSPEL PREACHED?

To the Editor of *The Living Church*:

RECENTLY notices appeared in the public press that Billy Sunday would be the topic from three or four pulpits, and from two others lectures would be delivered on the philosophy of war, as expounded by Nietzsche and his followers, and from still another that an ex-burglar is to preach.

In reading these notices the question will arise in the mind of every thoughtful person, is this the gospel of Jesus Christ?

Do we not read enough of war and wandering Evangelists and burglars in the daily press without having them served up from the pulpit?

Are there not sufficient topics in the Gospel upon which Chris-

tian preachers can speak to their people without dragging in such subjects as these?

It was my great good fortune, when an undergraduate in the seminary, to hear Dr. Dix deliver a series of sermons during Lent upon the Beatitudes of our Lord. He preached to crowded congregations, and I am sure that every one who heard him must have felt that he had listened to the Blessings of the Master, and that it was worth all the labor, all the self-denial of a life time, to gain these blessings. Several years afterward, Bishop Lay delivered a series of sermons in the chapel in Easton, Md., on the Mysteries of Providence and of Grace, based upon the eleventh chapter of St. John. The truths learned from those sermons are treasured to this day by many who heard them.

We preachers are sent to be messengers, watchmen, and stewards of the Lord, to seek for Christ's sheep that are dispersed abroad. "And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures; . . . and for this self-same cause ye ought to forsake and set aside, as much as ye may, all worldly care and studies." Here surely is the strong meat with which we ought to feed the people.

Sensational topics may draw a crowd, having ears itching for something new, but the old Gospel of Jesus Christ will draw so long as the world stands.

W. Y. BEAVEN.

Easton, Md.

ANOTHER GERMAN-AMERICAN VIEW

To the Editor of *The Living Church*:

AS a German-American, both of whose parents were born in Germany, and who has spent six years of his life in the Fatherland, I would like to say a few words in reply to the Rev. George H. Mueller, whose letter appeared in the current number of *THE LIVING CHURCH*.

I have lived on the Rhine; and I have studied at the Universities of Leipzig, Berlin, and Strassburg, from which last named institution I received the degree of Doctor of Philosophy. While at Berlin I served for a year and a half as a volunteer assistant in the Royal Museum. I have been intimately acquainted with German professors and with German army officers, from whom I have received many courtesies. At present one of my uncles and one of my cousins are serving as officers in the German army. A large number of my friends—some of them very intimate friends—are either at the front or soon will be under fire.

I premise this to show that I have many close ties with the old home land of my parents.

Now, let me say that, with all of these ties, I certainly do think that, however much I may love these friends and however much I may admire the land whence came my father and mother, and however grateful I may be to the Universities and the Museum that gave me my training, especially to Strassburg, yet there are two objects of loyalty ahead of Germany for me: the United States, my own native land, and this American Church, of which I have the high privilege and the sacred honor of being a priest.

If Mr. Mueller and other like-minded with him—provided there be any—feel that the words of one of our clergy should point for them the way of disloyalty to the Catholic Church of God, all I can answer is that he, or they, do not represent all the German-American clergy and laity of this Church.

It is, of course, open to Mr. Mueller, or anyone else, who can wield as facile a pen as Presbyter Ignotus, to give us an equally picturesque and striking statement of the German side of the present most unfortunate conflict. I am sure your columns would be hospitably open to such an article or letter. But God forbid that any priest should value his wonderful gift of holy orders so lightly, as to allow the personal opinions of any one man, or any number of men, to drive him out of the Church of God.

I think one of my cousins, who is a physician, expressed the view of many German-Americans. When his father came near suffering a shock as a result of heated argumentation about the war, he ordered the old gentleman off to his country home with the remark:

"Father, you claim to be an American citizen and to have given up your allegiance to Germany. Now go home, and keep your mouth shut. Be an American and let the Germans settle this matter for themselves."

I submit, Mr. Editor, that this is the true philosophy of American neutrality, by which we German-Americans are as much bound as our fellow-citizens.

The German Red Cross opens for us one way of showing, practically, our sympathy for the Fatherland; and not a little of *THE LIVING CHURCH* Relief Fund is expended in Germany, and any contribution to it may be designated to be used in that country. Surely, by instituting this fund, your valuable paper has amply demonstrated its own impartiality; and your editorial to which my fellow German-American refers certainly has invited full discussion from the German point of view. I am, Mr. Editor,

East Haddam, Conn.,
January 30, 1915.

Very truly yours,
F. C. H. WENDEL, PH.D.



LITERARY

SOCIAL AND CIVIC PROBLEMS

Working Girls in Evening Schools. By Mary Van Kleeck. New York: Survey Associates. Price \$1.50 postpaid.

Carrying Out the City Plan. By Flavel Shurtleff. New York: Survey Associates. Price \$2.00 postpaid.

Both published by the Pittsburgh Associates. New York: Survey Associates.

These volumes are the further product of the investigations of the Russell Sage Foundation, carrying them forward along the lines carefully mapped out and guided by their director, John M. Glenn, who is also one of the active and dominating factors of the Church's Joint Commission on Social Service.

Miss Van Kleeck, who has given the Foundation careful studies of the artificial flower workers in New York and of women in the book-binding trades, has continued her inquiries to cover evening schools and the working girls who attend them. A thoughtfully prepared list of questions was answered by over 13,000 girls and women who attended evening classes regularly, and the information thus secured was supplemented and checked up by personal interviews with 260 girls in their own homes. The results show the trades from which these workers come and the trades they choose; the varying equipment and responsiveness of the different girls; and significant information on the daily life and labor of these ambitious girls from nearly every land who cap a hard day's work with an evening of eager apprenticeship in learning some more promising trade.

The City Planning Conference, of which Mr. Shurtleff is secretary, is an independent organization, nevertheless for years there has been a close relationship between it and the Sage Foundation and the present volume strengthens that relationship. The reason for preparing the present volume, as Mr. Frederick Law Olmsted points out in his introduction, "is the astonishing variation in the practical efficiency of methods actually employed and prescribed by law or legal custom in different parts of the United States in acquiring land for public purposes and in other proceedings essential to the proper shaping of our growing cities to the needs of their inhabitants."

The questions carefully considered are:

Right of a municipality to acquire land; right of a municipality to acquire land for aesthetic purposes; limitations of the use a city can make of land it owns; procedure for the condemnation of land; special assessments; excess condemnation; differentiated zones for building regulations; uses of land which constitute a nuisance; bill-board nuisance; the city plan commission.

On all these subjects the book is carefully prepared from the legal standpoint without being merely a legal treatise. The authors have also been careful to point out the conclusions they have reached from their study, so we have a digest of facts and an evaluation of them, by men qualified to express an opinion, which it is to be hoped will in due time be shaped into a truly comprehensive and intelligent policy.

The Pittsburgh Survey was the first big undertaking of its kind, and the embodiment of the reports in permanent form is not the least of the results. The present volume, which deals with "the Pittsburgh District: The Civic Frontage," embodies a number of minor reports, most of which have already been published in magazine form. Robert A. Woods (of the Joint Commission on Social Service, by the way) contributes an interpretation of the city's growth, and Edward T. Devine describes Pittsburgh in the year of the survey. Under the title of "Civic Conditions" we find C. M. Robinson's "Civic Improvement Possibilities," Wing's "Thirty-five Years of Typhoid," Miss Emily Wayland Dinwiddie's "The Housing of Pittsburgh's Workers" (Miss Dinwiddie is now in charge of the tenements belonging to Trinity Church, New York). Under the general head of "Children and the City," Miss Beulah Kennard describes the playgrounds; Miss Olcott, the library; Miss North, the schools; and Miss Laittmore, "the city as a foster mother." Paul Underwood Kellogg, the director of the whole Survey, is the editor of the six volumes.

CLINTON ROGERS WOODRUFF.

Municipal Charters. By Nathan Matthews, LL.D., Cambridge, Mass. The Harvard University Press. Buckram, \$2.00.

How shall one judge a book of this sort: as a separate volume, or as a part of a greater whole? If it should be judged solely with respect to its own contents and without reference to the modern municipal movement, it must be conceded to be a well written book, accomplishing the end its author had in view, that is, it gives the

views of an eminent student with a certain amount of practical experience concerning charter making, who believes that the problem is mainly an administrative one.

If, however, the volume should be regarded as a part of a larger movement—for instance that of organizing a modern city on a democratic basis, then a very different conclusion must be reached. In that event it must be pointed out that it is historically and comparatively weak. It fails to recognize the purposes a modern city has in view; the new machinery which has been devised to make municipal government more responsive to the wishes of the people; the aspirations of a people seeking to achieve both democracy and efficiency.

Boston has great interest as a city; but so far its contribution to municipal advance has been relatively slight as compared with, let us say, those of New York, Chicago, and Los Angeles; yet Boston is the one city relied upon mainly to buttress the author's argument, and there is practically no recognition of the very interesting and suggestive experiments that have been carried on in these latter cities, nor is there any adequate reference to the great municipal movement of the past twenty years.

The drafts of two charters that he has prepared, The Controlled Executive Type and the Commission Type, are interesting; but what about city manager or commission-manager form? It is dismissed in a foot-note smaller in size than the note referring to the Newport plan which, so far as we are advised, is in force in only a single small city, whereas the commission-manager form is in actual operation in twenty communities and under consideration in as many more.

Nevertheless there are many points with which one is in substantial agreement, as for instance, in the conclusion that "to secure the maximum amount of public service for a given and reasonable amount of public money is the real problem of municipal administration, and the solution of this problem is not to be advanced by shutting our eyes to the successes and failures of American city government during the past fifty years, or by adopting new and radically different methods borrowed from the experience of foreign cities under entirely different conditions, or invented by socialist unbelievers in the capacity of our people for representative government. . . . The last thing we should do is to adopt revolutionary suggestions for the political constitutions of the city until they have been thoroughly tested by actual experience under similar conditions. Admitting, as we must, that the mistakes and poor results of our municipal government in this country are largely due to the adoption of political machinery unsuited to the motive power, the way to improve this machinery is to examine carefully why and where it has failed, and then to mend it in the light of this information; not to throw it away and substitute some different mechanism borrowed from the shorter and still more unsuccessful experiments of other times and countries."

The author has been mayor of Boston for two terms, chairman of the justly renowned Finance Commission of Boston (1907-1909), and a lecturer on municipal government at Harvard; so he writes out of a long experience and a practical knowledge.

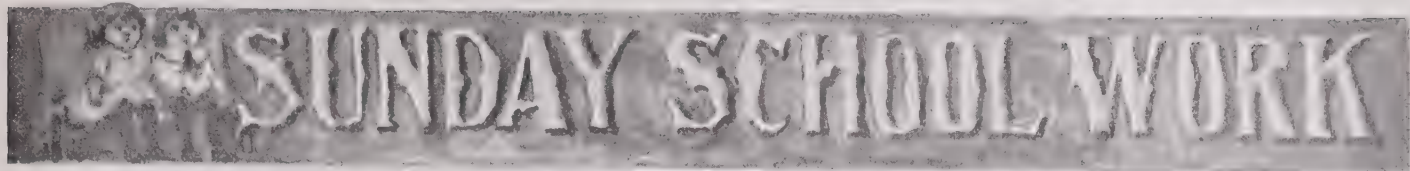
CLINTON ROGERS WOODRUFF.

RELIGIOUS

A USEFUL little handbook for those who have the opportunity and the duty of talking to children is *A Suggested Series of Five-Minute Addresses to Young People for Superintendents and Clergy*, to be used as "Talks from the Desk" or Sermons in Church, arranged to accord with the Church year, by the Rev. William Walter Smith, M.A., M.D., secretary of the New York Sunday School Commission, Inc., field secretary for Religious Education, Second Province, secretary New York Diocesan Board of Religious Education, director New York City Sunday School Association. Arranged by months, there are suggestions as to the lines on which such talks should be given, with references to a reasonable number of books and to pictures that may easily be obtained at a small price with which to illustrate them. We are confident that Sunday school superintendents and many others will be pleased to obtain this small handbook. [Sunday School Commission, 73 Fifth avenue, New York. Price 35 cents net.]

WE CANNOT remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—*Westcott*.

IT IS NOT our ignorance and clumsiness that baffle the Almighty—it is our despair.—*Percy O. Ainsworth*.



SUNDAY SCHOOL WORK

REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

LENT for the Sunday school is a time for special attention to four things.

First is commonly placed the so-called Lenten Offering. It ought to be called the Easter Offering of the Sunday school for missions. By the time this is in print, the missionary mite chests will be in the hands of the several schools. What of their distribution and use?

As to the former, may we suggest the importance of keeping a record of those to whom the boxes are given, so that there may be a check on their return? It sometimes happens that mite boxes are given out and not returned. This is not always the fault of the children who have them, but it does lay them open to the temptation to use—because it is too late for the offering on Easter Day. Scrupulous honesty in all matters dealing with money entrusted to them can be instilled into the children in this way, by helping them to make their returns promptly and by teaching them that what they have given to God by putting it in the mite chest is His and no longer theirs. In our opinion, the contents of the boxes at Easter should be counted only in a lump. To record that this child gave—or saved, or earned, this sum, and another that, is not, we believe, following the Master's command not to let the left hand know what the right hand doeth.

And then as to the use of these mite boxes. Their purpose is quite clear. It is to serve as helps and incentives for saving up the pennies and small sums for the offering. But they are symbols of something more. They are constant reminders of the great work that the Divine Master has set before His Church to which every child by fact of his baptism is pledged. They are constantly recalling to the boys and girls the great truth that there are countless souls who do not know the Lord Jesus Christ and have not as yet received the blessing of His sacraments, and that there are other thousands who, through their poverty and the smallness of the several groups, cannot themselves have the privileges to which, through their baptism and confirmation, they have a right. The mite chests tell of the missionary work of the Church as it is being fostered and cared for by that particular portion of the Church to which we belong by the Providence of God. This is by no means a small value in itself if it leads to something more. To remind boys and girls of the ideal is in itself a great thing, and when, with the reminder, there is offered a definite, practical way of responding to the privilege, the work is indeed blessed.

But what of the ways for securing large and ever larger sums? We are reminded that the ideal for the Sunday school offering this year is \$200,000. It is not so very much of an advance, but it is still an advance; and in these days of reduced work and lessened incomes, of rising prices and increasing demands, the ideal seems the higher. How can it be fulfilled?

We believe that there is a danger in setting a money ideal before children. The money may be, it is, necessary for God's work; but the money is by no means the most important part, nor will stress on money even bring the largest monetary return.

We are sure that the way to secure results with the children is to fill them with the opportunity that is before them of carrying out Christ's plan and doing what He wants done. The vision we should get for them is surely the vision of the need and the opportunity and how they can help to make the one respond to the other. To this end we would recall the scheme of missionary instruction that was printed in this department last year at the beginning of Lent, copied from the schedule of Christ Church, Chicago. It called for giving up the regular lessons during Lent and spending the entire six weeks upon the subject of Missions. The work was graded to the several classes and there was suitable expression work. It might not be amiss to reprint the main heads of this schedule:

GRADE I—American Indians.

GRADE II—Mountaineers of the South.

GRADE III—Eskimo and Indians of Alaska.

GRADE IV—Negroes of America.

GRADE V—Missionary Heroes of America.

GRADE VI—Mountaineers of the South, emphasizing heroes, etc.

GRADE VII—Bishop Rowe, the Hero of Alaska.

GRADE VIII—Missionary Heroes of the World.

HIGH SCHOOL I—Indians on Reservations Today.

HIGH SCHOOL II—Japanese.

HIGH SCHOOL III—Chinese.

HIGH SCHOOL IV—Bishop Ingle, Missionary Hero of China.

(The full account with text books is to be found in the issue of THE LIVING CHURCH for March 7, 1914.)

A similar arrangement might be worked out from the material recommended for this year by the Board of Missions, or the hand book of the G. B. R. E. on Missions, *Modern Crusaders*. could be studied to advantage.

Whatever method is followed, whether the entire time be given to missions, or not, the way to increase the total of the Easter Offering is to bring concrete cases before the children and make them know what can be done and is to be done. This was most effectively done recently in St. Mary's parish, Burlington, by Bishop Wells, who thrilled with interest a large congregation of children by telling them of the need for the Gospel and how the Church in Spokane has been trying to meet that need.

AND YET when we have done all, this, the most important value of the offering, is not touched on. To increase offerings through increased knowledge, is capital; but that is not the fundamental purpose of Lent. We are in danger of crowding this out unless we stress the missionary offering as a medium for self-denial. Two hundred thousand dollars sounds splendid, and we hope it may be reached; but two hundred thousand dollars would be a dear price to pay for making the children think of Lent as a time to make money for missions. It is a time to deny oneself and to give what has cost something to the service of our Lord. "The blood of the martyrs is the seed of the Church." This is quite as true figuratively as physically. The growth of the Church will be quite as sure if the children's offering represents real doing without, real self-denial, real cost to themselves, even if it does not reach the ideal in figures. Money can cost too much, sometimes. And to put the Sunday school endeavor upon the money basis is sowing, not seeds of missionary enthusiasm, but tares that will crowd out the wheat when the harvest comes. What does not cost us anything, is not apt to be of very much value for holiness in the last analysis.

Let the children use their mite chests as incentives and as inspirations, as reminders and encouragements; let them learn about missions and seek to help in the Church's work; but above all, let them be carefully taught that it is their prayers and sacrifices that will make their offerings most worth while.

A SECOND VALUE of Lent for the Sunday school will be the opportunity that it offers for special emphasis on the religious life with the children. We cannot think that any Lenten schedule of special services is complete unless it makes some sort of arrangement for the children. Practically they may help in serving as a special Lenten choir, or they may have a special afternoon service on some given day, or they may be urged to come to some special service. But whatever it is, there should be definite effort to let Lent quicken their spiritual life. It is about as hard a thing to do as can be imagined, partly because, in this particular, children are so reserved, and partly because so many of us clergymen have forgotten how to deal with children in the intimacies of the soul. We would again recommend for Lent the special service based on the *Method of Ste. Sulpice* which has been described in these columns before more than once. But again we need to be reminded that the children's greatest need is to make their religion natural and simple;

somehow the expression of their real desires, while at the same time it is leading them on to higher levels in devotion.

A THIRD OPPORTUNITY that Lent affords is the opportunity for coming at close hand with a select group of boys and girls through the Confirmation classes. It is quite impossible to lose sight of the value of this opportunity, that part of the purpose of the Sunday school is to train children up to their fuller privileges and to help them to live up to these. Some one has well said that the school is made up of two groups—those who are not yet confirmed and those that have been; and in between them is the class that is preparing. If we are to have such a thing as a measure of proficiency, surely this would be no small part of it: How many of the children who have come to years of discretion have been confirmed? If there should be a large proportion of unconfirmed children in a school, would it not mean that the teaching had not been a training in the essentials, and that in spite of knowledge of many and important things, the inspiration to lay hold on the greatest of the gifts of the Church, the indwelling of God the Holy Ghost, had been neglected?

AND BESIDE THIS there is the other measure of efficiency that Lent with its quickening brings before us. We mean the baptism of the unbaptized. A large number of unbaptized children in a school may mean that the children of the parish are not being baptized as infants; or, it may mean that the school is drawing largely from the children out of homes that lie outside the Church. It may be thus either a sign of neglect or one of splendid missionary activity in the community. But it is this latter only if those children are left unbaptized for the smallest necessary period. We are not coming up to the Church's ideal unless our Sunday schools lead from the font to Confirmation, or, if the child is not yet baptized, through the font to Confirmation; and then on from Confirmation to regularity and steadfastness in the communicant life.

These four—deepened sense of the opportunity to spread the Gospel through self-sacrifice and love; deepening devotion and attendance at services during Lent, increased Confirmations, and the baptism of those not baptized—these four are the school's opportunity for Lent.

TRUE THANKFULNESS

By ZOAR

AN intensely cold morning; snow, ice, and a sharp wind combine to make it a very disagreeable and even dangerous experiment for all who shall have to venture out and face the storm-king. While making ready for the encounter, the thought comes to us of those who have to do so without the proper clothing and food needed for such a venture. Shivering and hungry, they must go into the cold world. "Hungry?" Is it possible that one may still suffer hunger in this Christian land? How unreal it seems, only one who had been through it could tell the experience. And while these thoughts come to our mind, deep thankfulness fills our heart for all the blessings God has bestowed upon us; we lift up our heart to Him in gratitude and in praise. What are we, what have we done that He should care so tenderly for us? And how can we best prove our thankfulness to Him? Surely by doing unto others as we would be done by.

Welcome then the sudden inspiration: "I must help someone *to-day*, someone who has not, like me, raiment, food, and fuel." How then? We may not know of any such. No, but the rector, the curate, the deaconess, know the needs as no one else in the parish does. To them we may send our special thankoffering to be used for those in distress, and send it *at once!*

Would not this be true thankfulness? Would it not help to solve many a social problem if Christians made it a practice to prove their thankfulness to Almighty God by helping—regularly, systematically? Yes! but also spontaneously when the occasion arises; to give, even as God has given to them, with a love that longs to help and cannot rest until it has blessed and is blessed in return, for truly it is more blessed to give than to receive.

LEARN to commend thy daily acts to God, so shall the dry everyday duties of common life be steps to heaven, and lift thy heart thither.—Edward B. Pusey.

FROM OUT OF DARKNESS

As when the sun goes down and dusk appears,
And finally the world is lost in night,
So light has gone from me forevermore,
Till God Himself restores my vanished sight.

For me no more the sunset glories flame,
No more the marvel of the budding trees
Can speak to me of spring, and not for me
Gleams now the splendor of the ancient seas.

But in the darkness when I lonely grow
I call my Father and He hears my prayer.
He holds my hand along the weary way;
My steps less stumbling grow through His dear care.

MAUD COOKE.

GOD'S TESTING

By S. ALICE RANLETT

THE chemist in his laboratory added some drops of acid to the bubbling liquid in a test tube; a curdy white substance settled slowly, little by little, as he dropped the acid. When no more of the curd fell, he threw the contents of the tube on a filter which held the solid, while a pale blue liquid trickled through the paper.

"My test has shown me," he said, "what my unknown mixture is composed of; I know that chlohydric acid must precipitate salt of silver, if there is one present, and copper shows by its characteristic color that it is in the solution."

"And you did not know," I said, "that there were silver and copper in your 'unknown' until you tried your tests?"

"No," he replied, "in chemistry you must apply the right reagent to determine the nature of your mixtures. And I think," he continued, "that in the complex and not understood human character, the true elements are often not known until God applies His reagents. Then, sometimes, surprising qualities are revealed, generosity where selfishness had seemed to be, love in the seemingly cold, and courage in the apparently timid; heroes sometimes arise where nobody had dreamed of their presence. For our sake, that we may know ourselves and others, God uses His character tests; for Himself, He does not need them, for He 'knows what is in man.'"

HELPING EACH OTHER

By C. H. WETHERBE

GOD never designed that we should live solely for our own selves. Every community would be in a most unfortunate condition, morally and otherwise, if each resident were to care only for himself. We were made to help each other, and this means that all of us are always in need of some kind of help. The strongest, as well as the weakest, are frequently in need of help from one another. An apostle exhorts us to bear one another's burdens. He does not specify any particular burdens. He leaves that matter to our own discovery or discernment. Some people have certain burdens which are unseen by others; and though we do not see them, it may be that we can help those persons by some cheerful word, by some act of kindness, by a smiling face. There are many sad hearts, burdened by griefs which we know nothing of, and they often long to see a happy countenance, and to hear a glad voice. Such service we may render to one another, if we are in the habit of scattering sunshine wherever we go. And even the badly burdened ones may thus serve others. Above all of their secret sorrows they may, by strong effort, throw out a winsome smile, or speak a kindly word, giving comforting help to some one, who may not even seem to need it. And such little service is often a healthy help to the burdened ones themselves. One's burden may grow lighter by trying to lighten the burdens of other people. All of us might lessen the weight of our own mental burdens by our best efforts to help others roll off their mental burdens. In St. Paul's second letter to the Corinthian Christians he wrote that he and others were helpers of their joy. This is a capital thought. One of the most commendable things that a Christian can do is that of being a helper of the joy of another Christian. It is a sobering fact that a great number of Christians are daily suffering from lowness of spirits. They are grieving themselves to death. They need the joy of the Lord in their hearts. They need help to make them joyful, and hopeful.

Church Kalendar



Feb. 1—Monday.
 " 2—Tuesday. Purification B. V. M.
 " 7—Sexagesima Sunday.
 " 14—Quinquagesima Sunday.
 " 17—Ash Wednesday.
 " 21—First Sunday in Lent.
 " 24—Wednesday. S. Matthias.
 " 24, 26, 27—Ember Days.
 " 28—Second Sunday in Lent.

CALENDAR OF COMING EVENTS

Feb. 14—Centennial of Anglo-American Peace.
 Mch. 3-7—Convention of Religious Education Association at Buffalo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
 Miss O. D. Clark.
 Rev. J. W. Chapman.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Dr. W. H. Jefferys.

MONTANA

Rt. Rev. R. L. Brewer, D.D.

WORK AMONG THE INDIANS

Mrs. Baird Summer Cooper of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

SPOKANE

Rt. Rev. L. H. Wells, D.D.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter of St. Augustine's, Raleigh (available in the North during February and March).

Unless otherwise indicated, appointments with all the foregoing missionaries should be made through

Mr. JOHN W. WOOD,
 281 Fourth avenue,
 New York City.

Personal Mention

THE Rev. ALFRED W. ARUNDEL, D.D., is officiating at the Church of the Holy Innocents, West Orange, N. J., in the absence of the rector, the Rev. W. D. P. Bliss, who is in the South for his health.

THE Rev. CALEB BENHAM is spending the months of January and February in Florida, owing to ill health.

THE Rev. J. D. CUMMINS has accepted a curacy at St. Paul's Church, New York City.

THE Rev. F. C. CAPOZZI has entered upon his work in the Italian mission at Herrin and Freeman, Ill.

THE BISHOP OF DELAWARE has resigned the presidency of the Court of Review of the Province of Washington, which by provision of the canon now passes to the senior Bishop of the Province, the Bishop of Pittsburgh.

THE Rev. H. PAGE DYER has been appointed a member of the staff of Trinity parish, New York, and is stationed at St. Luke's chapel, 487 Hudson street, New York City.

THE Rev. W. H. FENTON-SMITH has returned from the Hawaiian Islands and is now in charge of St. Luke's Church, Auburn, Calif., residing at the Hotel Auburn.

THE Rev. RICHARD M. HARDMAN, Ph.D., has accepted a call from All Saints' Church, Cameron, Texas, and is already in residence.

THE Rev. J. C. JORALEMON, chaplain of the Soldiers' Home, Hampton, Va., has charge of Emmanuel Church, Phoebus.

THE Rev. FRANK MARSHALL is now in charge of St. John's Church, Hamlin, Wayne county, Pa.

THE Rev. W. A. MASKER of St. Louis has been called to a curacy in St. Paul's Church, Washington, D. C.

THE Rev. GILBERT E. PEMBER has accepted the rectorship of St. Michael's Church, Germantown, Pa.

THE Rev. ORESTE SALCINI has removed from the diocese of Springfield, where he had charge of work among Italians.

THE Rev. and Mrs. HENRY M. SAVILLE of Waltham, Mass., expect to be in New York City until Easter, and are living at 365 West Twentieth street.

THE Rev. EDWIN D. WEED from Michigan has been appointed missionary at Eveleth, Tower, and Two Harbors, Minn.

THE Rev. ARTHUR G. WILSON has accepted a call to St. Andrew's parish, Paris, Ill., and has entered upon his work.

THE Rev. GEORGE E. ZACHARY has accepted a call to Lexington parish, Amherst county, Va., and took charge of the work the middle of January.

ORDINATIONS

DEACON

WESTERN MICHIGAN.—On Septuagesima, in Grace Church, Grand Rapids, diocese of Western Michigan, Mr. FRANK VAN VLIET was ordained to the diaconate by the Bishop of the diocese. The candidate was presented by the rector of the parish, the Rev. G. P. T. Sargent, and the sermon was preached by Archdeacon Huntington.

PRIESTS

DULUTH.—On Wednesday, January 27th, in Grace Church, Royalton, the Bishop of Duluth advanced to the priesthood Rev. CRANSWICH DE LANCELOT HARRIS and Rev. CLAUDE CECIL THOMSON. The candidates were presented by Archdeacon H. F. Parshall, B.D., and the preacher was Rev. E. Spencer Murphy. There were also present, assisting in the service, and in the laying on of hands, the Rev. T. C. Hudson, the Rev. A. Carswell, the Rev. L. R. Levering, the Rev. F. L. Anderson, and the Rev. Philip Broburg. Mr. Thomson will continue to serve Holy Trinity Church, International Falls, and other Missions on the Rainy River, and Mr. Harris has been assigned to the temporary charge of the parish of the Good Samaritan, Sauk Centre, and the missions of Alexandria, Glenwood, and Melrose.

VIRGINIA.—On Sunday morning, January 17th, in Holy Trinity Church, Richmond, the Rev. W. G. Parker and the Rev. G. B. Palmer were ordained to the priesthood by the Bishop of the diocese. There were present and assisting in the service, the Rev. Dr. Green of the Virginia Theological Seminary, the Rev. Messrs. C. T. Warner of Washington, D. C., G. McL. Brydson, and C. G. Chamberlayne of Richmond, the Rev. Dr. Gravatt, rector of Holy Trinity Church, and the Rev. Thomas G. Faulkner, assistant minister of Holy Trinity. The Rev. Dr. Green preached an able sermon on the ministerial office.

MARRIED

MACNISH-WILLERS.—Married in St. James' Church, Watkins, N. Y., Thursday afternoon, February 4, 1915, by the rector, the Rev. Frank N. Bouck, Mrs. MARY A. WILLERS of Watkins, N. Y., to the Rev. CHARLES W. MACNISH of Ovid, N. Y.

DIED

CROWDER.—At Grace Church rectory, Providence, R. I., on January 25th, MAXWELL ALEXANDER WARFIELD, son of Frank Warfield and Louetta Crowder, in the seventeenth year of his age.

GREGORY.—At Ithaca, N. Y., on the evening of January 21, 1915, GRACE, eldest daughter of the late Ward GREGORY of Ithaca, a grandson of the late Francis A. Bloodgood of Albany and Ithaca. A communicant of the One, Catholic, and Apostolic Church, she was faithful in her attendance upon its services, and in her daily life so loving and unselfish she ever found her happiness in the happiness of others.

MILWARD.—At the Episcopal Residence, in Lexington, Ky., January 30, 1915, aged twenty-six days, HENRY KAVANAUGH MILWARD, Jr., second son of Henry K. and Louise Burton Milward, and grandson of the Bishop of Lexington and Mrs. Burton.

"Of such is the Kingdom of God."

WASHBURN.—Suddenly on Friday, January 22nd, at Worcester, Mass., MARY ELIZABETH, wife of the Rev. Henry Homer WASHBURN, rector emeritus of Christ Church, Oyster Bay, N. Y. For twenty-three years, from 1888 to 1911, Mrs. Washburn filled the place of a rector's wife, and

did the work of a rector's assistant in Oyster Bay, organizing and inspiring the various guilds, and endearing herself to all of the people of the village. They looked to her for courage and counsel, and now they mourn her loss, but rejoice that she lived "in the confidence of a certain faith" and has now attained unto the peace and rest of Paradise.

RETREATS AND QUIET DAYS

BROOKLYN.—The annual Retreat for the members of the Catholic Clerical Union, to which others in the district are invited, will take place on Wednesday, February 10th, at 10 A. M., at St. Paul's Church, Clinton and Carroll streets, Brooklyn, N. Y. Conductor, the Rev. Father Bull of Boston. Kindly notify the Rev. A. C. WILSON, 199 Carroll street, Brooklyn, N. Y.

MASSACHUSETTS.—The Rev. Father Huntington, O.H.C., will conduct a quiet day for men and women in the Church of the Advent, Boston, on the First Friday in Lent, February 19th. The first address follows Mass at 9:30 A. M., and the day concludes with the Litany and an address at 5 P. M. There is an intermission for lunch. All are invited.

NEW YORK.—There will be a quiet day for laymen on Monday, February 22nd, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. Dr. Barry. For information apply to the conductor, 144 West Forty-seventh street, New York City.

ORANGE, N. J.—A QUIET DAY or Lenten Retreat for women will be given by the Rev. Shirley C. Hughson, O.H.C., at All Saints' Church, cor. Valley and Forest streets, Orange, N. J., Thursday, February 18th.

Those desiring to attend are requested to notify the Rev. C. M. DUNHAM, No. 40 Valley street, Orange, N. J.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

ASSISTANT PRIEST, wanted at once for Church of St. Mary Magdalene, Toronto, Canada. Must be unmarried and definite Churchman. Address Rev. CHARLES DARLING, 388 Palmerston Boulevard, Toronto. Temporary assistance would be acceptable.

POSITIONS WANTED—CLERICAL

RECTOR, M.A., B.D., late examining chaplain and rural dean, will be glad to receive two pupils, requiring individual preparation for the Trinity or later ordination. All subjects. Terms moderate. Introductions could be given. Address "R. D.," care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, eighteen years experience, desires parish in United States. Satisfactory reasons for leaving present charge. Good preacher, extempore, and visitor. Address "A4," care LIVING CHURCH, Milwaukee, Wis.

RECTOR with family desires new work. Would prefer position as general missionary and could do it well. Address "A-3," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LAY ASSISTANT WANTED by rector of rural parish in diocese of New York having several outlying missions. Beautiful country and interesting work. Man of some means preferred who could accept small stipend and give entire time. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EDUCATED, efficient man, desires position as companion—nurse to epileptic, neurasthenic, or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

ORGANIST.—Graduate of the Guilman Organ School desires position. Has had experience in choir training. Fully conversant with the Church service. Address MISS HELEN L. MAYNARD, 905 West Third street, Williamsport, Pa.

EXPERIENCED PARISH VISITOR, successful in Sunday school work, desires position anywhere, preferably among working people. Address MISS BRANDON, 1214 Porter street, South Richmond, Va.

ORGANIST and choirmaster wants position. Can show record for twenty years. Thoroughly competent. Address "ORGAN," care LIVING CHURCH, 19 South La Salle street, Chicago, Ill.

EDUCATED CHURCHWOMAN wishes position as housekeeper or companion to invalid. No objection to country or travel. Address B4, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of training and experience desires position as teacher or governess; vicinity of New York and Hoboken. "PERPETUA," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and Choirmaster desires change. English training. Communicant. All references. "CHOIRMASTER," care LIVING CHURCH, Milwaukee, Wis.

YOUNG man (Churchman) wants position as nurse or attendant. References exchanged. C. W. MOFFETT, Haddenfield, N. J.

PARISH AND CHURCH

AUSTIN ORGANS—Recently completed or being erected: Three manual organs in Trinity, Chicago; Trinity, St. Augustine, Fla., and Trinity, New Orleans; two manual, St. Stephen's, Sewickley, Pa.; two manuals, All Saints', Norristown, Pa., and St. Clement's, Wilkes-Barre, Pa.; four manual, St. Clement's, Philadelphia, recently finished; contracted for, St. John's, Jersey City, 49 stops. Illustrated circular of Pan-American Exposition organ, 114 stops, on request. AUSTIN ORGAN Co., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choir masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

POST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

PIPE ORGANS—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

EPISCOPAL CLERICAL REGISTRY

SEVERAL good Rectorships and Assistantships vacant. Candidates for nomination please write 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

CLERICAL OUTFITS

CLERICAL TAILORING—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

PSYCHO-THERAPY

GRADUATE DOCTOR of Mechano- and Psycho-Therapy, with trained nurse in attendance, solicits treatment and care of nervous and chronic cases. Finest climate and environment. Address Dr. R. E. CAMPBELL, Box 412, De Funiak Springs, Fla.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

WE CANNOT CEASE

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the Gen-

eral Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter. \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLOURE,

Treasurer.

Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

AN APPEAL FOR "POHICK"

THE PARISH CHURCH OF MOUNT VERNON

On the approach of Washington's birthday, the committee having the matter in charge appeals to the Church, and country at large, to make an offering on Sunday, the twenty-first, the eve of Washington's birthday, for an endowment of his old church—the church whose services he attended when a lad—whose walls he rebuilt when a man—and where he worshipped until the end of his life. Pohick was the cradle of Washington's spiritual life, and many of the high ideals which guided the young republic, in the formative period, were given birth and nourished within her walls. The country owes a debt of gratitude to Pohick Church which she might gladly repay by contributing to the endowment which has become necessary, through the changed condition of the parish, for her maintenance. While there is still a good congregation, numerically, the farmers who have succeeded the wealthy land-owners of colonial and revolutionary times are no longer able to adequately support a regular clergyman, and since the death of the devoted Dr. Meade a year ago there has been no regular clergyman in charge. Is it not a reproach to the Church and country for the doors of Washington's church to be closed when a small offering from every parish in the country could so easily raise the requisite amount? If we have no reverence for the past, what can we hope for the future? What inspiration can there be for Church extension, if in a few generations the work done in the present is doomed to neglect and oblivion? Feeding the souls of men ranks surely with feeding the unemployed, or ministering to the war victims. Both are Christian obligations. We pray that the hearts of the people of all the churches may be inspired with religious and patriotic zeal, and that the offering may be universal to Washington's church, and to Washington's memory, on Sunday, the twenty-first, the eve of his birthday.

REV. SAMUEL A. WALLIS, D.D.,

Theological Seminary, Alexandria, Va.

MRS. ELIZABETH B. A. RATHBONE,

Vice-Regent, Mt. Vernon Association,

The Cutting, Ann Arbor, Mich.

MR. HARRISON H. DODGE,

Supt., Mount Vernon-on-Potomac, Va.

MR. ROSEWELL PAGE, Richmond, Va.

MR. PAUL KESTER, Alexandria, Va.

COL. ROBERT E. LEE, Ravensworth, Va.

MISS ELIZABETH M. SHARPE, Accotink, Va.

MRS. LEWIS HERTLE, Gunston, Va.

The Endowment Committee.

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Inquiries for articles will be listed in our files under proper headings, and when similar

goods are offered and sought they will be brought together.
This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

NEW MISSION HYMNAL

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at
\$25.00 per hundred for edition with music, cloth bound.
\$10.00 per hundred, for words only, limp cloth cover.
[Any quantity over 10 copies at the same rate.]
35 cents for single copies.
OLD EDITION
We have several hundred copies of the Old Edition on hand, which we will sell, as long as stock lasts, at the rate of \$15.00 per hundred for the edition with music, and \$7.00 per hundred for words only. This is a bargain. We supply either edition in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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CHURCH PEWS EDITION.
Size, 5 3/8 x 3 3/4 inches.
No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
No. 10300—Hymnal to match, \$25.00 per hundred.
No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
No. 10301—Hymnal to match, \$26.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
No. 10302—Hymnal to match, \$30.00 per hundred.
Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals. .05 postage added to each price.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.
The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:
NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
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Church Literature Press, 2 Bible House.
BROOKLYN:
Church of the Ascension.
BOSTON:
Old Corner Bookstore, 27 Bromfield St.
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SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.
PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.
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Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

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Woodward & Lothrop.
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Lycett, 317 N. Charles St.
STAUNTON, VA.:
Beverly Book Co.
ROCHESTER:
Scranton, Wetmore & Co.
TROY, N. Y.:
A. M. Allen.
H. W. Boudey.
BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.
CHICAGO:
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A. C. McClurg & Co., 222 S. Wabash Ave.
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Lehman Art Co., 3526 Franklin Ave.
LOUISVILLE:
Grace Church.
LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]
SURVEY ASSOCIATES, INC. New York.
West Side Studies. Carried on Under the Direction of Pauline Goldmark. Formerly Associate Director New York School of Philanthropy, Member of Industrial Board New York State Department of Labor.
Boyhood and Lawlessness. The Neglected Girl. By Ruth S. True. Price \$2.00 postpaid.
The Middle West Side. A Historical Sketch. By Otho G. Cartwright. Mothers Who Must Earn. By Katharine Anthony. Price \$2.00 postpaid.

BABSON'S STATISTICAL ORGANIZATION. Wellesley Hills, Mass.
The Future of World Peace. A Book of Charts Showing Facts which Must Be Recognized in Future Plans for Peace. The Prospects for Peace. By Roger W. Babson. Lectures delivered in 1914 before the Economic Club of Providence, the Economic Club of Portland, and other similar bodies. Price \$1.00.
STANDARD PUBLISHING CO. Cincinnati, Ohio.
The Creation of Wealth. Modern Efficiency Methods Analyzed and Applied. By J. H. Lockwood. Price \$1.00 net.

RICHARD G. BADGER. Boston.
A Page of Dreams. By George Klinge. Price \$1.00 net.
MACMILLAN CO. New York.
The Reconstruction of the Church. With regard to its Message and Program. By Paul Moore Strayer. Price \$1.50 net.

CHARLES E. GEORGE. New Orleans, La.
The Illegality of the Trial of Jesus. By Honorable John E. Richards, Associate Justice of the First District Court of Appeals of California. The Legality of the Trial of Jesus. By S. Srinivasa Aiyar, B.A.B.L., of Mysapore, India, High Court Vakil and Editor Madras Law Journal.

EDWIN S. GORHAM. New York.
Visions of God. By Henry Phipps Denison, B.A., Prebendary of Wells, Vicar of St. Michael's, North Kensington, Author of Thoughts on Penance; The True Religion; Prayer Book Ideals.
Plain Talks on the Pastoral Epistles. By Eugene Stock.

LONGMANS, GREEN, & CO. New York.
Discovery and Revelation. A Study in Comparative Religion. By the Rev. H. F. Hamilton, D.D., author of The People of God. The Layman's Library. Price 90 cents net.

PAMPHLETS

CHURCH MISSION OF HELP. New York.
Fourth Report of the Church Mission of Help. 1915. Points of Agreement.
LONGMANS, GREEN, & CO. New York.
Religion and Morality. The Liverpool Lecture, 1914. Delivered in St. Nicholas's Church, Liverpool, on 9 June, 1914. By the Right Rev. Edward Stuart Talbot, D.D., D.Litt., Cantab., Lord Bishop of Winchester, Hon. Student of Christ Church, Oxford. Liverpool Diocesan Board of Divinity Publications No. IX. Price 20 cents net.

FROM THE AUTHOR.
The Episcopal Bank and the Bishop's Fund. Reprinted from the Connecticut Churchman. October and December, 1914. By Samuel Hart, D.D.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY. New York.
Voices from Everywhere.

PAPER COVERED BOOKS

FROM THE AUTHOR.
A Social Survey of the Washington Street District of New York City. Instituted and Conducted Under the Direction of Trinity Church Men's Committee, New York City, October, 1914.

CHURCH MUSIC

BOSTON MUSIC CO. Boston.
No. 1068. Credo. By A. Gretchaninof. Price 20 cents.
No. 1124. Cherubim Song in F. By A. Gretchaninof. Price 20 cents.
No. 1125. Vunc Dimittis. By A. Gretchaninof. Price 10 cents.
No. 1127. Magnificat and Nunc Dimittis in E flat. By George J. Kimmins. Price 15 cents.
No. 1072. Te Deum Laudamus, in D. By James Martin. Price 15 cents.
No. 1123. Praise Ye the Name of the Lord. By A. Nikolsky. Price 20 cents.
No. 1067. Cherubim Song. By S. Rachmaninof. Price 20 cents.
No. 1126. We have no other Guide. By C. Shvedof. Price 15 cents.
No. 1069. We Praise Thee. By C. Shvedof. Price 15 cents.
No. 1064. Ave Maria. By P. I. Tschaikowsky. Price 15 cents.

THE FULNESS OF TIME

HUMAN NATURE delights in things out of season. December strawberries bring fancy prices, not because they are better than the June berry, nor as good, but because they are out of season. It is hard for most of us to wait for the fulness of time for our blessings.
But God waited. Through centuries of wickedness when his people forgot Him, through centuries of suffering, when the sound of weeping drowned the voice of prayer, when the Holy City passed from one heathen race to another, and the vessels of the altar became the booty of the unbeliever, deliverance waited, for the time was not yet ripe. "But when the fulness of time was come, God sent forth His Son," and the prayer of the world was answered.—Selected.

PERSIAN LAMB FUR

IT IS SAID that after enormous dangers and difficulties, the secret of producing the lambs from which the Persian lamb fur is secured, has at length been brought to America by an official of the United States Department of Agriculture. This official, Dr. Young of Texas, made extensive investigations in Bokhara, and succeeded in discovering the kind of sheep whose lambs produce the so much sought after fur. Contrary to common belief, the fur is not taken from unborn lambs, but from those a few days old. It is said that there is possibility of our own Department of Agriculture taking up this work also, and that the lambs will be raised both in Canada and the United States.—East and West.

THE CHURCH AT WORK

DEATH OF RHODE ISLAND CHURCHMAN

THE DIOCESE of Rhode Island and St. Stephen's Church, Providence, have sustained the loss of a most valuable and devoted Churchman in the sudden death of Mr. Joseph T. A. Eddy, who expired at his home in Providence on the afternoon of January 28th.

Mr. Eddy was a member of St. Stephen's Church and was always found ready and willing to do all in his power to further the cause of the Church, acting on the vestry and as auditor of the parish. For a number of years Mr. Eddy has been treasurer of the Rhode Island diocesan convention. He was president and treasurer of the Union Mutual Fire Insurance Co., and secretary and assistant treasurer of the Firemen's Mutual Life Insurance Co., and a member of several clubs, among them the Churchmen's Club of Rhode Island.

DEATH OF TWO AGED PRIESTS OF VERMONT

TWO OF THE older priests of the diocese of Vermont passed to their rest last week. These were the Rev. Gemont Graves and the Rev. Densmore David Chapin.

On January 26th occurred the death of the Rev. Dr. Gemont Graves in Washington, D. C., at the home of his brother-in-law, Mr. Edward L. Temple, author of *The Church in the Prayer Book*. Dr. Graves was in his eighty-eighth year, and his final illness was of brief duration. He was the oldest living alumnus of the General Theological Seminary, and the oldest priest of the diocese of Vermont, to which he gave his entire ministry. He is survived by six children, all married, the eldest being the wife of the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago. Dr. and Mrs. Hopkins attended the burial at Rutland, Vt., Friday morning, January 29th.

The Rev. Densmore David Chapin died at his home in Brandon at midnight on Wednesday, January 27th, after an illness of several weeks. Mr. Chapin was born in Connecticut in January, 1833. He was educated at Trinity College and at Nashotah, receiving from the former the degree of M.A. and from the latter that of B.D. In 1862 he was ordained deacon by Bishop Kemper, and was advanced to the priesthood a year later by Bishop Kip of California. His earlier work was in California, where he had several charges, and where also he was for several years editor of the *Pacific Churchman*. His work upon that periodical was among the most brilliant editorial work that the American Church has known. In 1876 he became rector of Stillwater, Minn., a post which he continued to fill until 1881. After that he was engaged in priestly work in Michigan and Kentucky until 1900, when, by reason of ill health and advancing age, he retired from active work, since which he has lived in Brandon, Vt. Mrs. Chapin, his wife, died last summer. Mr. Chapin is survived by one son, the Rev. John A. Chapin, and by two daughters. He was 82 years of age.

TWO WESTERN PENNSYLVANIA CHURCHMEN AT REST

THE DIOCESE OF ERIE has just lost two eminent Churchmen by the death of Senator Hall of Ridgway and the Rev. Henry Mitchell, rector of St. Agnes' Church, St. Mary's, Pa.

The Rev. Henry Mitchell was born in

Plymouth, England, in 1848, coming to New York City with his parents when he was six years old. There he lived until he went to St. Stephen's College, Annandale, N. Y., as a candidate for holy orders. He was made a deacon in 1881 and priest in 1884. He came to St. Mary's as rector of St. Agnes' Church in 1910. He had been in poor health since last summer, when a cancerous growth was removed from his neck. Later a similar growth developed in his abdomen and it could not be removed. He was unmarried and is survived by his only sister, Miss Mary Mitchell, who kept house for him. He was greatly respected in the community and beloved in his parish. He began his ministry as a belligerent Evangelical and ended it an even more belligerent Catholic. He was a remarkable character, brim full of life, and as optimistic as the sun is bright. Even during his lingering sickness when he was suffering continually and acutely and looking death in the face as he very well knew, such were the love and joy and laughter of his life that only his nearest friends knew of his sufferings. Every pain was translated into the grace of uncomplaining patience. The funeral consisted of a requiem celebration of the Holy Communion followed by the burial office, Bishop Israel being celebrant. The body was buried in New York City.

The Hon. J. K. P. Hall was for many years state senator from the thirty-eighth district and a devoted member of Grace Church, Ridgway. He was baptized New Year's Eve, 1899, by the late Frederick Farrar and confirmed by Bishop Israel in 1911, since when he had been a regular and earnest communicant. He was one of the leaders in the formation of the diocese of Erie, without whom it might not have been possible yet to have formed it. In his home parish he was greatly beloved, being a pillar, an inspiration, and a comfort to all. The rector, the vestry, the choir, the Woman's Auxiliary, the Boys' Brigade—all will miss his kindly interest and help and every one in Ridgway, both in and out of the Church will mourn the loss of a friend. The burial was from Grace Church, many of the clergy of the diocese and members of the legislature honoring him by their presence. The services were said by the Bishop and Archdeacon Radcliffe, his rector. During the funeral, the bell of St. Leo's Roman Catholic Church tolled in unison with the bell of Grace Church.

"AMUSEMENT-HALL METHODS" DISAVOWED

AT THE recent annual meeting of St. John's parish, Kewanee, Ill., the rector, the Rev. W. E. Mann, recommended that hereafter the upkeep of the parish be dependent wholly upon the voluntary offerings of the people. "The time has come," said he, "when it should not only be considered beneath the dignity of, but a waste of time and energy for, the rector, the vestry, and a few devoted women to be obliged to devise ways of cajoling nickles, dimes, and dollars from the unwilling and unsympathetic by suppers, bazaars, and concerts, and a lot of ten-cent store and amusement-hall methods. If we cannot carry on the organization our Lord founded and entrusted to us without insinuating into the methods for doing it all sorts of questionable, heart-breaking, faith-destroying and hope-dimming schemes, then let us have at least our honest and honorable defeat. . . . Another scheme we as a parish should disavow, is that of advertising services

as though we were offering a vaudeville performance, and attempting thereby to persuade a vacillating and amusement-seeking public that something special and unusual is being offered which they may enjoy without even feeling the obligation to drop a shingle-nail or a shoe-button into the alms bason." The parish unanimously adopted the rector's recommendations, and the new financial scheme will be inaugurated March 1st.

MEMORIAL OF THE REV. DR. GARDAM

THE VESTRY of St. Luke's Church, Ypsilanti, Mich., has published a very artistic book "in affectionate memory of their late rector, the Rev. William Hothersall Gardam, D.D. The book contains a photograph of Dr. Gardam. Then comes the last message of Dr. Gardam to his people; certain selections from letters and sermons; an account of his last days and burial; the tribute by Dr. Maxon written for THE LIVING CHURCH; the sermon preached by Dr. Maxon in St. Luke's Church on the Sunday following Dr. Gardam's burial; and finally a complete report of all the addresses delivered at the Union Memorial service held on St. Luke's Day at the Methodist church, Ypsilanti. It is a very handsome publication, and one that is amply worthy of the gracious scholar and pastor who is commemorated by it.

REV. J. D. H. BROWNE RETIRES FROM PARISH DUTY

THE REV. JOHN DAVIDSON HAWTHORNE BROWNE, rector of St. Augustine's-by-the-Sea, Santa Monica, Fla., completed a fifteen years' rectorate with the close of the year and, as previously announced, resigned.

The Rev. Mr. Browne came to the diocese thirty years ago from Nova Scotia, where he had held numerous positions of prominence in the diocese, having been secretary, Bishop's chaplain, etc. He has been editing the principal diocesan monthly paper, the *Los Angeles Churchman*, and he proposes to devote much of his time to this duty hereafter. The church in Santa Monica tendered a public reception to its retiring rector and his wife, who is in every respect as popular as her husband. The Bishop and many of the clergy were present, as well as citizens from all walks of life.

DEATH OF REV. WILLIAM MORRISON

THE REV. WILLIAM MORRISON, a non-parochial priest of the diocese of Long Island, died in Ireland on Monday, January 4th. He had been abroad for some time, and had traveled extensively through the cities of the British Isles. Mr. Morrison received holy orders at the hands of Bishop Coleman in 1891 and 1892. For sixteen years he was rector of All Saints' Church, Brooklyn, and after his resignation he held positions for a short term of years under the city government of New York City.

MEMORIAL TABLET TO REV. JOSHUA KIMBER

THE LATE Rev. Joshua Kimber, for many years associate secretary of the Board of Missions, was during the entire period of his ministry a member of the clericus of Queens and Nassau. He was held in such esteem by his fellow-members that they caused a bronze tablet in his memory to be placed

upon the wall of the Church of the Resurrection at Richmond Hill, Long Island. The clericus met on Thursday, January 14, 1915, with the rector of this church, the Rev. W. P. Evans, D.D., when at noonday the tablet was dedicated by the Bishop of the diocese. The inscription on the tablet reads as follows:

IN MEMORIAM.
REV. JOSHUA KIMBER
1835-1912

He was an officer of the Board of Missions for forty-five years. In the earlier part of that time he organized this parish, was rector thereof for two and a half years and remained a communicant therein for thirty-six years, honored and loved by all the people and especially by his brethren of the Clericus of Queens and Nassau, who have erected this tablet.

LECTURE COURSE AT BERKELEY DIVINITY SCHOOL

THE SEVENTH course of "Divinity Sermons or Lectures" on the Mary Fitch Page Foundation will be given by the Rev. Joseph Gayle Hurd Barry, D.D., of the class of 1886, rector of the Church of St. Mary the Virgin, New York City, on Monday, February 8, 1915, and the three following days, in the chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject will be: Holiness, a Mark of the Church.

BISHOP GIVES THREE MONTHS TO GENERAL MISSIONS

BISHOP BREWER of Montana has very generously offered to give the Board of Missions three months, from about the middle of January to the middle of April, for speaking on behalf of the general missionary work of the Church. He will make no special appeals for Montana, or for any other field. Everything that he does will therefore be a direct help to the clergy and congregations in their endeavor to give the full amount of their apportionments.

Bishop Brewer is generally known as the father of the apportionment plan; he is an effective speaker, and his long experience in the domestic mission field enables him to tell graphically what has been done and what still needs to be done.

NEW SITE SECURED FOR SHANGHAI SCHOOL

FOR MANY months negotiations have been under way to secure a proper site for St. Mary's School, Shanghai, and to remove it from the grounds on which St. John's University is located. This has at last been done and an attractive site, containing ten acres, has been obtained for \$26,000, which is only a little over half what it was thought would be needed to expend, and those interested in the undertaking are greatly cheered. The next effort must be toward the erection of proper buildings. In this connection one of the teachers in St. Mary's writes:

"Living in awakened China, and realizing the unique opportunity the Church has here to-day, we could not have the heart and courage to go on with our work, had we not faith that the Church at home would make possible the expansion demanded by the times. All around us are heathen schools, started by the government or by private enterprise. These schools are constantly improving in their standards. Unless the Christian institutions can keep pace with such schools in the character and quality of courses offered, the coming Chinese student will prefer the heathen school for its superior advantages. Shall our girls be driven to accept the Western scholarship without Christianity—the empty shell without the kernel, which is the

raison d'être for our work in China? It rests with the Church at home to enable us to meet this wonderful opportunity and to teach the students to know and serve our Teacher and Master, Jesus Christ."

CONFERENCE OF WORKERS IN INDUSTRIAL COMMUNITIES

THE WORK of the Church in industrial communities in the South was discussed at a well-attended conference in the Church of the Holy Comforter, Charlotte, N. C., on January 19th, 20th, and 21st. The work among cotton mill operatives was chiefly dealt with, but other work was touched upon. At the



AT THE INDUSTRIAL CONFERENCE IN CHARLOTTE, N. C.

conclusion of the meeting it was decided to effect a permanent organization.

BANDITS ROB BISHOP AVES

ON THE NIGHT of December 17th bandits entered the residence of Bishop Aves in Guadalajara, Mexico. There were some twenty-five of them and they helped themselves freely to whatever they wished; meanwhile keeping the Bishop and his family under cover of their guns. Threats to abduct the Bishop and his son, and later to carry off Mrs. Aves, were made but no attempt followed to carry them out. No personal injury was inflicted but they took such things as they could lay their hands on. The Bishop writes:

"Our material loss, including three gold watches, jewelry, silverware, clothing, and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

"Though I have written at too great length, I must tell you of a pretty little sequel. When the family was about to retire, an Indian boy, who chanced to be spending the night with us, said to me aside: 'Now, my dear Bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared.' Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back feeling richer than he came. And I too am richer in heart, with the feeling that not a few of these Indians are good and true and Christ-like, and that all can be redeemed."

BISHOP MORELAND ON DIVORCE IN CALIFORNIA

ON THURSDAY evening, January 23rd, Bishop Moreland delivered an address before the members of the newly organized ministerial association of Alameda county on the evils of divorce in California.

The Bishop declared that the state of California has attained a disgraceful prominence in the United States in the rate at which it is destroying the marriage bonds. San Francisco, Los Angeles, and Alameda counties possess only one-ninetieth of the population of the United States and yet one-thirtieth of the divorces of the United States are granted

there. Sacramento county in the last three years has increased its divorces 100 per cent., Los Angeles 400 per cent., and Alameda county 486 per cent.

In 1910 San Francisco broke the divorce record of the world with 1,450 divorces as against 4,266 marriage licenses, a rate of one divorce to every 2.9 marriages. Japan previously held the record of 1 to 3.

The homes of the people of California are being speedily undermined by this terrible evil. In Alameda county in 1906 there were 182 divorces; in 1912 there were 482—an increase of 260 per cent. in six years. The result is found in the orphanages of the state, where 40 per cent. of the children come from divorced parents.

The Bishop suggested that the divorce evil could be fought by securing uniform marriage and divorce laws, by having a public divorce examiner, and a state bureau of statistics, by requiring five to ten days notice in the newspapers before a marriage license is issued, and by a refusal on the part of ministers to marry divorced people. Ministers must stand together and refuse to countenance the evil. The Bishop pointed out that in San Francisco, Alameda, and Los Angeles counties, between 1905 and 1911, Methodist ministers had re-married 1,980, Presbyterians 813, Baptist and Christian 766, Congregational 720, Lutheran 541, Roman Catholics 188, "Episcopal" 54.

CHINA PRAYS FOR PEACE

ALMOST at the same moment that President Wilson was calling this nation to pray for peace, President Yuan Shih-kai of China made a like proclamation. Bishop Graves of Hankow commenting upon it speaks as follows:

"The similarities and the contrasts in the

nearly simultaneous action of President Yuan Shih-kai and President Wilson are most striking. China and America are the two greatest republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen, who are conscious of security and power, are keenly alive to the issues involved, and wholeheartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness, and it is for the most part only the numerically small Christian community who have any idea of how to respond to the government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations who alone can order the unruly wills and affections of mankind."

BISHOP SUMNER BEREAVED

ONLY A FEW DAYS after Bishop Sumner had reached his see city, Portland, Ore., news was received of the death of his father, Mr. Charles D. Sumner, at Manchester, N. H. Bishop Sumner was obliged, therefore, to leave immediately for the East.

DEATH OF BUFFALO CHURCHWOMAN

MISS BELLE RILEY, eldest daughter of Gen. Bennett Riley, who was the first military governor of California and for years a prominent resident of Buffalo, died at her home in Buffalo Wednesday, January 27th. She was a most faithful communicant of the Church of the Ascension and her work has been bound up in the history of Buffalo for the last fifty-five years. Miss Riley suffered from a stroke of paralysis three years ago and since that time had been confined as an invalid. She was 78 years old. Always in her place at divine service (frequently the only worshipper present at an early celebration or a week-day service), Miss Riley was also very active in missionary work through the Woman's Auxiliary, and a few years ago a gold watch was presented to her by the Church of the Ascension in commemoration of fifty years of service in the Sunday school at a teacher. She was also a member of the choir for many years and served on the board of the Church Home from her parish. She is survived by her brother, Dudley Riley. The funeral was held on Friday afternoon from the home of her brother-in-law, John W. Crafts, the Rev. Chas. D. Broughton and the Rev. Charles A. Jessup, D.D., officiating.

"CONFERENCES" AT PASSAIC, N. J.

AT ST. JOHN'S CHURCH, Passaic, N. J. (Rev. Gordon W. Bentley, rector), a series of "conferences" is being held during the present week, conducted by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston. There is a series of services during a considerable part of each day, and on two of the afternoons a "story hour" for the children, Dr. van Allen making the addresses throughout the week. The subjects of the evening sermons are, respectively, "God the Father," "The Word of God," "The Incarnation," "The Holy Catholic Church," "The Sacramental Touch of God."

MEMORIALS AND GIFTS

AN ELECTRIC cross placed over the entrance door of St. Peter's Memorial Church, Geneva, N. Y., has been presented by Mr. George W. Turner.

ALL SOULS' MEMORIAL CHURCH, Washington, D. C., has received a fine carved oak pulpit, as a memorial to Conrad Magruder Paten. It was formally dedicated on Sunday, January 24th.

A BEAUTIFUL oak chancel rail with brass standards has been placed in St. Helen's Church, Wadena, Minn., in memory of Frederick Clayton, given by Mrs. George Brown and children of the Sunday school.

A FULL SET of six stained glass windows were recently placed in St. Stephen's Church, Paynesville, Minn. Two of these are individual memorials, one given by the Sunday school, one by the vestry, and the other two by the woman's guild.

EMMANUEL CHURCH, Old Orchard, Mo. (Rev. J. Courtney Jones, rector), has been presented with a large electrical cross, which has been erected on the summit of the nave of the church. This is the gift of Mr. and Mrs. F. C. Thompson, members of the parish.

MRS. HESTER ANN ANDREWS, an aged and devoted communicant of the mission of the Transfiguration, Mt. Gilead, Ohio, who died last November, provided \$300 in her will for the benefit of the mission of which she was one of the founders. Mr. Don B. White, warden of the mission, is named in the will as the trustee of the fund.

THE BEAUTIFUL west window in memory of Mr. C. B. Kountze has been at length erected in St. John's Cathedral, Denver. It represents our Lord on His throne of glory in the firmament, surrounded by angels and archangels, with St. Michael and the prostrate dragon beneath him, and the figures of the *Te Deum* prophets, martyrs, and angels in the other lights.

BY THE WILL of Mrs. Emily G. Steele of Winsted, Conn., which was admitted to probate on January 25th, the General Clergy Relief Fund receives a legacy of \$3,000. St. James' Church, Winsted, receives \$1,000 in cash. The balance of Mrs. Steele's estate, after several bequests are made, is given in trust for St. James' Church, raising the building fund to a total of approximately \$25,000, the first \$2,000 of which Mrs. Steele raised while yet living.

ST. PAUL'S PARISH, Cleveland, Ohio (Rev. Walter R. Breed, D.D., rector), has recently come into possession of three bequests left by communicants, two of \$5,000 each, provided for in the will of Miss Helen Martha Avery, one for parish endowment and the other for the benefit of the Frederick Brooks missionary society of the parish. A third bequest, of \$500 for parish endowment, comes from the estate of Miss Catherine S. Kellogg, whose father was one of the founders of St. Paul's.

A MEMORIAL WINDOW has been placed in St. James' Church, Leesburg, Va. (the Rev. W. H. Burkhard, rector). The window is given in memory of Christian Townley Hempstone, who was for over forty years a vestryman of St. James' Church. The subject is "The Presentation of Christ in the Temple." There had been previously erected in memory of Mary Dade, wife of Mr. Hempstone, a window portraying "The Resurrection." The memorials are gifts from the children and are accounted fine specimens of workmanship in stained glass.

THE STAINED GLASS window depicting St. Margaret of Scotland, which was recently presented to the Church of the Ascension, Buffalo, N. Y., by the alumnae association

of St. Margaret's school, was formally unveiled with a dedicatory service on Wednesday afternoon of last week. The Rev. Charles D. Broughton, rector of the parish, conducted the service; Miss Vine, president of the alumnae, offered the gift which was accepted by the Rev. Mr. Broughton, and the Rev. Dr. Jessup gave a brief history of the school with an account of its patron saint.

ON SUNDAY, January 10th, at the morning service in St. Paul's Church, Springfield, Ill., the rector, the Rev. Edward Haughton, unveiled and blessed a beautiful memorial window. The window is the gift of the parish Aid Society, formerly the "Old Ladies' Society," in memory of the nine founders of the original society. The subject is "The Adoration of the Magi." The window, which is the first double window from the chancel on the south aisle, was made by Willett & Co. of Philadelphia, and is of antique imported glass. This is the second window placed in the new church since it was built a year ago.

THE CORNERSTONE of the parish house for Christ Church, Springfield, Ill., was laid by the rector, the Rev. Geo. C. Dunlop, on Sunday afternoon, January 17th, in the presence of a large congregation. The building is the gift of Hon. Bluford Wilson, the senior warden of the parish, in memory of his wife. It is expected that the building will be ready for use early in May. Mr. George H. Webster of Chicago has given \$500 towards furnishing the building. The chancel of the church will at the same time be very much enlarged and the church connected with the parish house and many necessary repairs to the church will be made.

THE SERVICES at St. Paul's Church, Cleveland, Sunday morning, January 24th, the eve of the festival of the patronal saint of the parish, were of a memorial character to Mrs. Nina Armstrong Murfey, a communicant who died in November, 1913, affectionately esteemed for her benevolence and graces of Christian womanhood. Immediately preceding the sermon and Holy Eucharist, there was blessed to the memory of Mrs. Murfey a new altar rail of bronze erected by her husband Mr. Lewis A. Murfey, in design simple and chaste and executed with a view to harmony with all the other chancel appointments. Following names and dates in the inscription there is a supplication from the litany, "That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments."

ALBANY

R. H. NELSON, D.D., Bishop
Men's Guild Meets in Troy

THE MEN'S GUILD of Christ Church, Troy (Rev. Geo. Carleton Wadsworth, rector), gave their annual dinner in the auditorium of the parish house, Monday evening, January 25th. Vocal and instrumental music was furnished during the course of the evening by members of the guild and their friends. The rector acted as toastmaster and responses were made as follows: "Social Service," the Rev. Milton Butler Pratt, D.D., pastor of the State street Methodist Church; "Religious Education," the Rev. Chas. C. Harriman, M.A., rector of St. Peter's Church, Albany, N. Y.; "Missions," the Rev. Edward A. Loux, pastor of the Ninth Presbyterian Church. Nearly every man in the parish was present.

ATLANTA

C. K. NELSON, D.D., Bishop

Taking the Church to "the Man in the Street"—
Changed Date for Diocesan Council

THE SUNDAY night meetings in the Savoy Theatre to take the Church to the "man of

the street" began last Sunday with a remarkable attendance and interest, the building being crowded to the door, in spite of the rainy night. The service was opened with a hymn, followed by prayers, and Bishop Nelson was the preacher. He took for his text, "Repent ye, for the Kingdom of Heaven is at hand," addressed to hypocrites, the indifferent, and scoffers, intellectual and otherwise. The service was given extended notice in the papers, as "evangelistic services of the Episcopalians." In succession, the preachers through February will be Dean John R. Atkinson, the Rev. Dr. C. B. Wilmer, the Rev. Leonard B. Richards. The services are under the auspices of the Brotherhood of St. Andrew.

THE DATE of the annual diocesan council has been changed to May 26th, in Marietta, Ga.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Readjustment of Diocesan Finances—Meeting of the Woman's Auxiliary in Denver

A VERY IMPORTANT mass meeting of the diocese was held in St. John's chapter house, Denver, on January 27th. It voted unanimously to dissolve the Church's trusts and the corporation known as the "Diocese of Colorado," establishing a new and more legal corporation in its stead. As the funds of the diocese are so involved that the present income is less than the annual expenditure, Mr. A. D. Parker, the chairman, explained that this plan had been evolved after continuous hard work by the finance committee with the best legal advice, to enable the committee to pay off the debts and mortgages now crippling the properties of the Church.

THE WOMAN'S AUXILIARY met on January 26th at Epiphany Church, Denver, and commenced the year with reviewing the current number of the *Spirit of Missions*. Mrs. Frank Bishop has been elected president in place of Mrs. Olmsted, who is absent from the diocese.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Death of Prof. Andrew W. Phillips—Meetings—Death of Mrs. Marilla S. Olmstead

THE JANUARY meeting of the Hartford archdeaconry was held last week at the Church of the Good Shepherd, Hartford, Archdeacon W. J. Brewster, presiding.

MRS. MARILLA S. OLMSTEAD, widow of the late Rev. Henry Olmstead, D.D., for twenty years rector of Trinity Church, Branford, died Sunday, January 24th, at her home in Branford. Her son, the Rev. Henry B. Olmstead, is curate in St. Paul's Church, New Haven.

ON TUESDAY evening, January 26th, the New Haven and vicinity local assembly of the Brotherhood of St. Andrew met at All Saints' Church, Meriden. After the business meeting, the Rev. Kenneth Mackenzie spoke on "Conservation" and Hubert Carleton made an address on "Prayer."

THE DEATH, on January 20th, of Andrew Wheeler Phillips, professor of mathematics, Yale University, and former Dean of the Yale Graduate School, has removed one of the best loved and biggest-hearted men in Connecticut. Since 1876 he had taught the subject at Yale in which he achieved distinction and won the degree of popularity which is usually accorded by the students to teachers of "snap courses"; but "Andy" Phillips had the faculty of make the boys get after an X or other unknown quantity with the same zest in which they played at their hockey or football. He was a member of St. Thomas' Church, and a trustee of the Episcopal Academy of Connecticut.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Woman's Auxiliary Meets in Wilmington—Quiet Days Conducted by Bishop Kinsman—Services for the Insane

THE EPIPHANY meeting of the Woman's Auxiliary was held in Trinity Church, Wilmington, on January 20th. At the afternoon session an interesting paper was read by Mrs. C. E. McIlvaine, the honorary president of the Auxiliary, and in the evening an illustrated lecture was given by the Rev. C. E. Betticher of the Alaska mission.

BISHOP KINSMAN is to conduct two penitential quiet days for the clergy of the peninsula this week. On the eve and festival of the Purification he holds one in Trinity Cathedral, Easton, for the clergy of the diocese of Easton, and on Thursday, February 4th, another in Christ Church, Dover, for the clergy of the diocese of Delaware.

REGULAR SERVICES for the patients in the state hospital for the insane are now being held by the Rev. R. W. Trapnell of St. Andrew's, Wilmington, assisted by members of the Brotherhood.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Convocation Meeting in Royalton—Clergyman Heads New School for Boys

THE CONVOCATION of the Mississippi Valley deanery was held in Grace Church, Royalton (Rev. Albert Carswell, priest in charge), January 26th and 27th. The meeting opened on the 26th with Evening Prayer and sermon by the Bishop of the diocese. Wednesday morning, at an ordination service, two deacons were advanced to the priesthood. In the afternoon the subject of "The Board of Religious Education" was opened with a prayer by the Rev. L. R. Levering, rector of St. John's Church, St. Cloud. Another subject of much interest was: "The Every Member Canvass for Missions," introduced by a paper from the Rev. S. J. Hedelund of Crookston read by Dean Hudson. When the discussion was finished the clergy withdrew to other quarters, while the Woman's Auxiliary opened their session in the church. Delegates were present from Brainerd, Little Falls, and Paynesville, as well as many women of the local parish. A missionary rally in the evening was a fitting climax to the sessions.

DULUTH HAS now a new school for boys, called "The Transfiguration School." The Rev. Edwin D. Weed, formerly of Ironwood, Mich., is at the head of the undertaking. The school is a Church school in the sense that it is conducted by a priest of the Church, and that it will offer courses of simple instruction in Christian doctrine and morals in addition to the usual curriculum. Boys will be prepared for entrance into all the leading universities of the country.

OWING TO the removal of Dean Oehler from the diocese, the Bishop has appointed the Rev. S. J. Hedelund of Crookston Dean of the Red River Valley deanery.

EAST CAROLINA

T. C. DARST, Bishop

Parish Anniversary on St. Paul's Day

WITH THE observance of the Feast of the Conversion of St. Paul as patronal festival, St. Paul's parish, Wilmington, N. C., completed its first year in its new church. At the service on the eve of the feast the Rev. E. deF. Heald, Jr., priest in charge, preached a special sermon on "The Progress of St. Paul's Self-Realization." The Bishop celebrated the Holy Communion at 7:30 the next morning, and dedicated the beautiful new

altar lights, given in memory of the late Dennis Etheridge of Norfolk, Va., by his son, Mr. Wallace E. Etheridge.

ERIE

ROGERS ISRAEL, D.D., Bishop

Woman's Auxiliary Meets in Trinity Church, Warren

THE WOMAN'S AUXILIARY of the archdeaconry of Ridgway held its third annual meeting in Trinity Church, Warren (Rev. W. H. Jones, rector). The meeting began with a celebration of the Holy Communion by the rector, assisted by the Rev. R. P. Ernst of Kane. The sermon was preached by Archdeacon Radcliffe and was a memorial address to the late Mrs. William Howard and Mrs. Josiah Howard, lamented officers of the Auxiliary, who passed away since the last annual meeting. Mrs. Thomas Morrison of Warren, the newly elected organizing secretary, presided. Addresses were made by Mrs. Morrison, Mrs. Israel, Mrs. Lindsey, the Rev. W. E. Van Dyke and the Rev. R. P. Ernst. There was a large attendance and the sessions were most profitable and hearty.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Sunday School Mass Meetings—Churchmen's Club—Archdeaconry

A SERIES OF Sunday school mass meetings to be addressed by the Rev. Dr. Cope, general secretary of the Religious Education Association, was arranged for the week-end about St. Paul's Day by the Sunday school committee of the diocese. Among the results have been the determinations by two of the parishes involved to build Sunday school buildings. Dr. Cope spoke at the Church of the Intercession, Stevens Point, at Trinity Church, Oshkosh, at St. Paul's Cathedral, Fond du Lac, at the semi-annual meeting of Fond du Lac archdeaconry in Christ Church, Oshkosh, and at the winter meeting of the Fox River Valley Churchmen's Club at Neenah-Menasha. Large crowds were present everywhere.

THE FOX RIVER VALLEY Churchmen's Club met at Menasha on Tuesday evening, January 26th. Dinner was served at a local hotel to seventy-eight men from the Fox River cities. Mr. Henry Potter of Fond du Lac presided. Addresses were made by the Bishop on "Responsibility of Men for Work among Boys," and by Dr. Cope of Chicago on "The Newer Views of Education." The meeting adjourned at 10 o'clock, to meet in Fond du Lac at the time of the diocesan council in June.

ST. PAUL'S CATHEDRAL celebrated its patronal festival on January 24th and 25th. Solemn Vespers and Te Deum were sung Sunday evening. The preacher was the Rev. Harold Schniewind, rector of St. Bartholomew's Church, Chicago, who preached from the text, "He who gathereth not with me, scattereth," a strong sermon on the responsibilities in a parish of the laity. There were three celebrations of the Holy Communion on St. Paul's Day, one of them a sung service, at which the large women's choir of Grafton Hall furnished the music. In the evening a large dinner was given, at which two hundred and fifty persons sat down, nearly one hundred of whom were Sunday school teachers of the various local communions. Dr. Cope addressed a mass meeting following the dinner.

AT THE meeting of the archdeaconry of Fond du Lac in Christ Church, Oshkosh, there were two discussions beside that on Religious Education, one on "Parochial Missions," led by the Rev. Dr. Somerville of Waupun, an-

other on "The World Conference on Faith and Order," led by the Bishop. A most delightful luncheon was served by the rector, the Rev. William Reynolds.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Archdeaconry Meeting in Williamsport

THE ARCHDEACONRY of Williamsport met for its winter session in Trinity parish, Williamsport. The Rev. Lewis Nichols was re-elected Archdeacon, and the Rev. William E. Kunkel was re-elected secretary and treasurer. In connection with the archdeaconry, the annual dinner was held in Christ Church parish house. Addresses were made by W. R. Butler, Esq., of Mauch Chunk; Gen. C. M. Clement, and the Bishop of the diocese. Three hundred and fifty men were at the tables. The business sessions of the archdeaconry were preceded by a conference on Religious Education, led by the Rev. G. F. G. Hoyt of Columbia. Bishop Wells of Spokane was present and gave much helpful counsel.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Bishop Woodcock Celebrates Tenth Anniversary of Consecration

ST. PAUL'S DAY was the tenth anniversary of the consecration of Bishop Woodcock. On Sunday, January 24th, the Bishop preached a special anniversary sermon in the morning at Christ Church Cathedral and one in the evening at St. Andrew's Church, these being the two churches in which he delivered his first sermons as Bishop of the diocese. A special service was held in the Cathedral on the morning of St. Paul's Day at which Bishop Woodcock was the celebrant, assisted by Dean Craik. Immediately after the service, the Bishop conducted a quiet hour for the clergy. That evening was held the annual banquet of the Laymen's League at the Seelbach Hotel, with the Bishop as special guest of honor, and also toastmaster. Speeches were made by the Rev. L. E. Johnston, rector of Grace Church, Louisville, and the Rev. Harris Mallinckrodt, rector of Calvary Church, Louisville, Messrs. Arthur Rutledge and Kennedy Helm. On the following evening, Bishop and Mrs. Woodcock gave a general reception at the Cathedral House for all Church people of the city and other friends. Many called during the evening to pay their respects and the Bishop and his wife were the recipients of many letters, telegrams and messages from organizations and individuals. Among the anniversary gifts received by the Bishop was a hand-wrought pectoral cross, cut from a solid piece of silver appropriately and symbolically engraved and set with amethysts, the work and gift of a former parishioner in St. John's Church, Detroit.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

St. Paul's Church, Brooklyn, Keeps Patronal Day

ST. PAUL'S CHURCH, Brooklyn, kept its patronal festival with solemn ceremonial in its customary manner, including the services of Sunday, January 24th, the eve of St. Paul's Day, and an evening service on the latter day. At the Sunday morning Eucharist the Bishop of Michigan City celebrated and the Very Rev. Dean Larrabee of Nashotah preached the sermon. Bishop White preached at the evening service of the same day, and on the evening of St. Paul's Day, Monday, the sermon was preached by the Rev. Dr. Charles L. Slaterry, rector of Grace Church, Manhattan. At this service the Bishops of Long Island and Michigan City, with a number of the clergy of Manhattan and Brooklyn, were present in the chancel.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Father and Son Banquet in Sault Ste. Marie

A VERY PLEASANT "father and son" banquet was held January 20th in the Sunday school rooms of St. James' Church, Sault Ste. Marie, Mich. (Rev. Stephen H. Alling, rector). Nearly one hundred and fifty men and boys sat down to the meal and afterwards listened to speeches, which dealt with the Sunday school work from the standpoint of the scholar, the teacher, the vestry, the congregation, and the rector. The Bishop of Algoma was the last speaker, dwelling upon duty, responsibility, and discipline as they touched the Sunday school work. A striking result of this meeting was seen on Sunday, when every boy was present and the men's Bible class doubled its membership.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Speakers for Detroit Noondays—Diocesan Club Meeting—Convocation Meeting

THE SPEAKERS for the Detroit noon-day services are announced as follows: The Bishop of Chicago; the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee; the Rev. John Mockridge, D.D., vicar of Trinity parish, New York; the Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, Philadelphia; the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill.; the Rev. James Huntington, O.H.C., West Park, N. Y.

THE DETROIT CONVOCATION met in St. Stephen's Church, Detroit, on Tuesday, January 26th. The subject before the convocation was "City Missionary Work," and was handled as follows: "The Stranger," W. Y. Reithard, inter-city secretary Y. M. C. A.; "Hospitals and Institutions," the Rev. John M. Carroll, M.D.; "Parochial Missions," the Rev. C. L. Arnold; "City Missions under a City Missionary," the Rev. C. L. Ramsay; "The Unfortunates," W. H. Venn, probation officer.

THE DIOCESAN CLUB met in St. John's Church, Detroit, on January 25th. The subject of the evening was "The Man of Tomorrow," and the speakers were: Mr. Clarence Lightner, Dean Marquis, and Judge Hulbert of the Juvenile Court, who is senior warden of St. Joseph's Church.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Visit of Brotherhood Field Secretary

MR. FRANKLIN H. SPENCER, field secretary of the Brotherhood of St. Andrew, spent the week of January 10th in the parishes in and about Milwaukee. Addresses were made or conferences held in fifteen churches. He also addressed the annual meeting of the Church Club of Milwaukee. He is to return later to visit some parishes which could not arrange meetings for the January date, among which is the Cathedral. Much interest was everywhere shown in the work of the Brotherhood and chapters are certain to be formed at an early date in some parishes.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Semi-Annual Meeting of Diocesan Auxiliary

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese was held in the new St. Matthew's Church, St. Anthony Park, on Tuesday, January 26th. The day was cold but clear and the church, being located between the cities, afforded a convenient place of assembly and the attendance

was good. Mrs. H. C. Theopold took her seat as president, succeeding Mrs. Hector Baxter, who for over twenty-five years has guided the affairs of the Auxiliary. An address of welcome was made by the Rev. C. E. Haupt, rector of the parish. A very pleasing feature of the programme was an impersonation of a Chinese school girl at St. Mary's by Miss Opal Fredrickson, a member of the parish, which made an excellent prelude to the deeply spiritual and inspiring address of Dr. W. H. Jefferys of Shanghai, China. The Rev. C. C. Rollit followed in an account of the work of the Auxiliary in the Province of the Northwest. After the addresses, reports were made by the officers of the Auxiliary, and Mrs. Hector Baxter made an eloquent appeal for the McCall mission in Paris. An offering was taken for the general missions of the Church.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Sunday School Conference in St. Louis—Quarterly Meeting of the Woman's Auxiliary

ON SUNDAY afternoon, January 24th, the Rev. Dr. W. E. Gardner, general secretary of the General Board of Religious Education, held a conference for Sunday school teachers at St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, rector). Among other things, he emphasized the necessity of the Sunday school lesson finding expression in the daily life of the pupil.

THE QUARTERLY meeting of the Missouri branch of the Woman's Auxiliary was held at Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean) on Friday morning, January 29th. The meeting opened with Holy Communion at 9:30, followed by a business meeting and an address by the Rev. Charles E. Betticher of Fairbanks, Alaska. Mr. Betticher asked for six hundred pounds of absorbent cotton to be used in the hospital at Fairbanks, individual contributions of a pound each to be sent to the residence of his hostess. The Auxiliary pledged \$165 for his work in Alaska. Mr. Betticher spoke in the evening before the Church Club at the Church of the Holy Communion (Rev. James Wise, rector), and on Monday addressed the clergies. He is also to speak in the various churches in St. Louis and vicinity and will leave Tuesday for Columbia, Mo.

NEVADA

G. C. HUNTING, Miss. Bp.

Robes Presented to Bishop Hunting—Memorials Planned for Bishops Robinson and Spalding

A BEAUTIFUL SET of robes has been presented to Bishop Hunting by friends in California. The Bishop was also given a largely attended reception on Thursday, the 21st, by the ladies of Trinity Church, Reno.

PLANS ARE under way to erect memorials to the Rt. Rev. Henry D. Robinson, D.D., late Bishop of Nevada, and to the Rt. Rev. Franklin S. Spalding, D.D., Provisional Bishop of Nevada at the time of his death. It is desired to erect a Bishop's House in Reno as a memorial to Bishop Robinson. To Bishop Spalding, it is planned to erect a rectory on the Pyramid Lake Indian Reservation. This mission has labored under exceptional disadvantage for the past few years, on account of the fact that there has been no house for the missionary. The Rev. Kendall Severance, who has had charge for three years past, was compelled to give up the work this winter because of the fact that he had no place to live in. For three winters he has lived in a tent, part of the time having his mother with him. This work among the Indians is very promising, and it ought not to suffer for want of a home for the missionary.

NEW JERSEY

PAUL MATTHEWS, Bishop

First Official Act of Bishop Matthews—Honored by Men's Club in Elizabeth

THE FIRST episcopal act of the newly consecrated Bishop of New Jersey was in presiding over the New Brunswick convocation in Trinity Church (Rev. W. S. Baer, rector), on Tuesday, January 26th. Bishop Matthews celebrated the Holy Communion at 10:30, being assisted by Archdeacon Shepherd and the Rev. W. S. Baer. He preached on the text, "Lord, what wilt thou have me to do?" Acts 9: 6. In the afternoon the rural work of the diocese was brought before the convocation, the speakers being the Rev. J. M. Harper of Gladstone, N. J., and the Rev. J. S. Schultz of Liberty, N. Y. Both men brought out in an interesting manner the different phases of rural work.

BISHOP MATTHEWS was the guest of honor of the men's club of Trinity Church, Elizabeth (Rev. W. S. Baer, rector), on Tuesday evening, January 26th. Covers were laid for a hundred and fifty men, who had been invited from St. John's, Grace, and Christ Churches, Elizabeth, and St. Luke's Church, Roselle. Mr. Charles H. K. Halsey, senior warden of Trinity, presided at the banquet. The speakers of the evening were Colonel Shelton Parker, president of the Chilton Trust Company, Germantown, Pa.; the Hon. Charles H. Fuller of Brooklyn, and the Hon. Robert Cary, Judge of the Quarter Session of Hudson county, N. J. When Bishop Matthews arose to speak before the close of the dinner he was accorded an ovation that lasted for five minutes.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Cleveland Brotherhood Assembly Meets—Dinner in Honor of Dean Abbott—Church History Lectures

FORTY MEN of the Cleveland local assembly of the Brotherhood of St. Andrew attended a meeting at St. Luke's Church, Thursday evening, January 28th. The guest and speaker of the evening was Mr. Franklyn H. Spencer, field secretary of the Chicago district.

ON WEDNESDAY evening, January 27th, the Church Club of Cleveland gave a dinner at the Union Club in honor of the Very Rev. H. P. Almon Abbott, D.D., Dean of Trinity Cathedral, one hundred and twenty-five men being present. Mr. Edward L. Worthington, vice-president, presided, and Bishop Leonard and the Dean made addresses. Several of the Dean's parishioners have recently presented to him a new automobile.

UNDER THE auspices of the men's club of St. Andrew's mission, Youngstown, a series of valuable addresses is now being given on Church history from apostolic times, with excellent attendance and interest. The speakers to date have been Rev. Robert Kell, Rev. L. P. McDonald, D.D., and Rev. William M. Washington, Ph.D. At the close of the address, on Wednesday evening, January 20th, the mission presented to the rector, the Rev. Alfred Izon, in honor of his birthday, and as an expression of the high esteem in which he is held by his people, a private Communion service.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Work of Rev. H. H. Gowen

THE REV. H. H. GOWEN, D.D., for eighteen years rector of Trinity Church, Seattle, who resigned that charge October 1st, and who is continuing work as head of the Oriental department in the University of Washington, is able to give much time also to general

Church work. He has been asked to assist regularly in the services of Christ Church and of St. Clement's, Seattle.

OREGON

W. T. SUMNER, D.D., Bishop

Bishop Sumner Begins Work—His Father's Death

A LARGE DELEGATION of clergy and laymen was present to meet Bishop Sumner when he arrived in Portland on Wednesday, January 20th. The following morning there was a celebration of the Holy Eucharist at St. Stephen's Pro-Cathedral, and afterwards the Bishop held a conference with his clergy, all being present with the exception of a few living at distant points in the diocese. A largely attended reception was held in his honor the evening of the same day at the Multnomah Hotel, the arrangements being in charge of the lay members of the Standing Committee, Mr. H. D. Ramsdell, Dr. S. E. Josephi, and Mr. R. L. Glisan. Bishop Sumner preached his first sermon at Trinity Church, Portland, before an immense congregation, on the morning of Sunday, January 24th. He did not minimize the difficulties confronting the diocese, but suggested effective ways of dealing with them, stating that the Church in Oregon must expect to support its own institutions and not to live upon the past.

NEWS of the death of Mr. C. D. Sumner, father of Bishop Sumner, at his home in Manchester, N. H., on Wednesday, January 27th, occasioned deep sorrow in the diocese of Oregon. It seems that Mr. Sumner's illness had been troublesome for three years past and that it had taken a dangerous turn a few days previously. Immediately after receiving the sad news, the Bishop left for Manchester. The sympathy and the prayers of his people went with him in overflowing measure. A number of special events that had been arranged have been postponed until after Easter.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Services for Colored People in Pittsburgh—Bequests from Miss Frances Howell

EVENING SERVICE begun in a section of Pittsburgh where many colored people have their homes has prospered exceedingly through the activity of the Rev. Dr. Scott Wood, priest in charge of St. Augustine's mission for colored people, on the north side of the city. At first the service was held in the homes of prominent colored people, and when the congregation became too large for the houses a hall was rented. Now the hall is too small. A lot has been purchased in the "hill district," and it was the purpose to remove St. Augustine's to a place more generally accessible, but litigation concerning the title to the property has put a stop to operations for the present.

MISS FRANCES HOWELL, until her death a prominent member of St. Peter's Church, Uniontown, and a diocesan vice-president of the Pittsburgh branch of the Woman's Auxiliary, by the terms of her will bequeathed \$3,000 to her home parish. The income of the bequest is to be used for the rector's salary and for the support of the music. She also left \$1,000 to the board of diocesan missions, and a like sum to the Board of Domestic and Foreign Missions.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Missionary Day Services—Service of St. Vincent's Guild of Acolytes—Parish House Opened in Manton

MOST of the Sunday schools of the diocese observed Missionary Sunday and used the

service of thanksgiving set forth by the Board. At St. Mary's, East Providence (Rev. H. C. Dana, rector), a special service was arranged for 3:30 in the afternoon, with the full choir and the schools from Philadelphia and Riverside uniting with St. Mary's in the service. At Newport the schools of the four city parishes united in a grand missionary service at Trinity Church, at 4 o'clock.

ST. VINCENT'S GUILD of the Church of St. John the Evangelist, Newport (Rev. C. F. Beattie, rector), held a special service on the evening of the 21st. Invitations were sent to many of the servers' guilds in other parishes throughout the diocese and Massachusetts and many acolytes accepted. Supper was served at 6:15 and vespers sung at 7:30. The sermon was preached by the Rev. Father Burton of Boston.

THE NEW parish house of St. Peter's Church, Manton (Rev. Alva E. Carpenter, rector), was dedicated on Friday evening, January 15th, by Bishop Perry, assisted by the rector and the Rev. John W. Chapman of Alaska. At the conclusion of the dedicatory service a reception was held and games and refreshments enjoyed. Bishop Perry congratulated the parish on its successful work in the face of adverse financial conditions. The cost of the building is \$7,330.95, of which only about \$150 remains unpaid.

THE REV. GEORGE W. DAVENPORT, secretary of the Province of New England for missions, has been in the diocese continuously from January 20th to 28th, holding a series of conferences with groups of clergymen, laymen, and laywomen at times and places arranged by the diocesan committee on General Missions. The series of meetings closed with a great general meeting at Grace Church, Providence, in the evening at 8 o'clock. At this meeting the Rev. Dr. Burleson and the Rev. Mr. Sherman of China made addresses. These two clergymen also made addresses at the quarterly meeting of the Woman's Auxiliary held at St. John's Church, Providence, in the morning of the same day. In conjunction with the missionary services there was held on Wednesday, in Central Falls, the "missionary supper" of the Pawtucket convocation, with Mr. Davenport as speaker, and the dinner of the Churchman's Club in Providence on Monday night, with the Rev. Mr. Sherman as speaker.

ON SATURDAY afternoon a missionary play entitled "The Cross Goes Westward" was given by children of the mission station at Coventry, R. I., in Grace Church parish rooms, Providence. Deaconess Dahlgren has trained several companies of children in mystery and missionary plays, and the company of little folks from Coventry do her much credit. The little play made a pleasant close to the series of missionary meetings.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Removal of Diocesan Rooms—Improving Conditions

THE DIOCESAN rooms with the diocesan library, the Bishop's and secretary's offices, have been removed from 514 East Capitol avenue to the Ridgely National Bank Building, rooms 400 and 401. Please address accordingly. The new location is much more convenient and comfortable.

MR. SEAR of the committee on the clergy pension fund met the full committee of the diocese on January 23rd, at the Leland Hotel, and had a long and profitable conference with them.

AT HAVANA, the guild hall of St. Barnabas' Church has been considerably enlarged and a kitchen added. The church has been

redecorated and put in excellent condition on the interior.

AT TRINITY CHURCH, Petersburg, a new roof has been put on the church building. The mission has several hundred dollars raised towards a rectory fund.

THE DEBT on Trinity Church, Lincoln, has been greatly reduced and it is hoped to wipe it out in another year.

THE REV. JOHANNES ROCKSTROH of Danville, Ill., has been appointed vicar-general of the diocese in the Bishop's absence.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Mr. H. L. Rust Chosen as Diocesan Treasurer—Bishop Howden Visits Capital—Sermon Series—Meetings

MR. H. L. RUST, a prominent Churchman in the diocese, has been chosen to succeed the late William H. Singleton as diocesan treasurer.

BISHOP HOWDEN, the former rector of St. John's Church, Georgetown, D. C., now Bishop of the missionary district of New Mexico, preached last Sunday morning at St. John's Church, and at Evensong at 4 o'clock in Bethlehem chapel of the Cathedral of Sts. Peter and Paul.

THE REV. C. ERNEST SMITH, D.D., D.C.L., rector of St. Thomas' Church, Washington, D. C., is preaching a series of notable sermons on the ethical problems connected with the terrible war in Europe. Last Sunday he preached on "The Mystery of War."

THE REV. RANDOLPH H. McKIM, D.D., rector of the Church of the Epiphany, is delivering a series of addresses in the parish hall of the church on "The Life of Christ." They have been largely attended, and have produced renewed interest in the study of the life of our Lord.

THE CLERICUS met at the New Ebbitt Hotel in Washington, Tuesday, January 19th, with Bishop Harding and about sixty-five priests present. The Rev. Dr. McGrew, rector of Silver Spring parish, presided. Bishop Harding said he was very glad to be back at work after his illness, and said he felt perfectly well again. The Rev. Dr. George Williamson Smith said, "There should be Suffragan Bishops to have charge of the work among negroes and also other races in the United States." He said, "In his long life he had seen many ideas adopted, as for example, the provincial system, which at first had been hooted at and treated with contempt." He advised "the young men not to be discouraged if their progressive ideas were not adopted at once."

AT A MEETING of the Cathedral Council last Wednesday, in the Church room in the Woodward building, arrangements were made for a missionary mass meeting to be held early in February.

A JOINT SESSION of the Sunday school institute and the Woman's Auxiliary met in the evening of January 19th in the parish hall of the Church of the Epiphany (Rev. R. H. McKim, D.D., rector). The Rev. Dr. De Vries presided and an address with stereopticon views on missions was made by the Rev. Dr. Bratenahl, secretary of the Province of Washington.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Death of Mrs. W. W. Dresden—School House Missions—Sunday School Conferences

TRINITY CHURCH, Niles, has been bereaved in the death of Mrs. W. W. Dresden, wife of the senior warden, who was buried January

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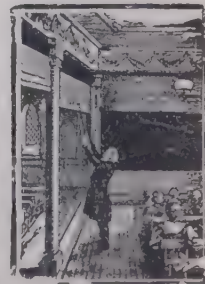
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The Young Churchman Co., Milwaukee, Wis.

25th. The many floral offerings instead of being heaped up in the cemetery to wither were sent at the request of Mr. Dresden to all the shut-ins of all the Churches of Niles.

THE RECTOR of the Church of the Epiphany, South Haven, the Rev. Edwin W. Hughes, has started two Sunday schools in district school houses near South Haven. This fruit country is thickly settled and the results have been quite promising.

THE REV. DR. LESTER BRADNER of the G. B. R. E. addressed two Sunday school conferences this week, one in St. Paul's Church, St. Joseph, February 2nd, and one in Grace Church, Grand Rapids, February 3rd, following the annual Sunday school missionary rally of the diocese, held in St. Mark's Pro-Cathedral, January 31st.

WESTERN NEW YORK
WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Annual Mission Study Institute—Mission Study at Hobart College—Auxiliary Meetings in Geneva and Buffalo

THE ANNUAL mission study institute of the junior department of the Woman's Auxiliary of Western New York was held at Trinity Church, Rochester, January 21st, 22nd, and 23rd. The Rev. C. R. Allison, the rector, celebrated the Holy Communion each morning. Classes for mission study filled the mornings, while the afternoons were given over to conferences for new leaders and discussions on how to use the Bible with juniors. A service was held Friday evening, when the Rev. G. F. Williams of Buffalo and the Rev. J. W. D. Cooper of Geneseo delivered the addresses. The institute was closed with a quiet hour conducted by the Rev. D. L. Ferris of Christ Church, Rochester.

PLANS HAVE been made by the laymen's league of Hobart College for the formation of a mission study class directly after Junior Week, to meet for half an hour every Thursday afternoon. The work to be taken up will be open to all men in the college and it is hoped that it will be supported not only by those who are interested in that line of work but also by those who have little knowledge of the work accomplished in foreign fields by ministers, physicians, and teachers.

THE MEMBERS of St. John's parish, Buffalo (Rev. Walter R. Lord, rector), were entertained at the annual reception Wednesday evening last, given by the rector, wardens, and vestrymen.

THE JUNIOR AUXILIARY of the Geneva district met on Saturday afternoon at Trinity parish house, Geneva, to pack its box for Morganton, N. C. The Rev. C. M. Sills, D.D., rector of the parish, welcomed the children. Lantern pictures of the mountain white work were shown by Master William Packard, Jr., following an interesting talk on the same subject by Mrs. Thomas B. Berry, the diocesan educational secretary.

MRS. PHILIP W. NICHOLAS, diocesan president of the Western New York branch of the Woman's Auxiliary, was the guest of honor at a meeting of the Buffalo district in St. Mary's parish house, Buffalo, on January 27th. With Mrs. W. Bowen Moore, the district secretary, presiding, 310 representatives of the city and nearby parishes welcomed Mrs. Nicholas. The Bishop and Mrs. Walker, as well as several of the clergy, made brief speeches. Mrs. Nicholas, in speaking, made an appeal for maintenance of the excellent standards which the diocese has attained. Following the programme the women of St. Mary's served a delicious collation to their guests.

BY THE WILL of the late Ellen W. Stacey of Geneva, the Church Home of that city be-

comes the beneficiary of \$300, while \$100 is left to Miss Anne Bunnell, a former matron of the home.

CUBA

H. R. HULSE, Miss. Bp.

New Chapel on Isle of Pines—Another Needed
ON THE Third Sunday after Epiphany, January 14th, the new chapel at Santa Barbara, Isle of Pines, was formally opened, with special services, the Archdeacon of Havana delivering the sermon. The day was a full one, in all four services being held, and four sermons or addresses made, besides about seventy-five miles of auto travel within eleven hours time. Such a work is made possible only by the use of the auto, and the fine roads on the Isle of Pines. It is a pity, however, that the devoted missionary there should be compelled to purchase his car, and to pay for its up-keep out of his very slender resources. In addition to all his Sunday work he is teaching in the local school at Santa Fe five days in every week.

AS THE Methodists who own the building in Nueva Gerona in which we have been holding our services now intend to use it every Sunday, it is imperative that we build a chapel there at once. The town is the capital of the Island.

PORTO RICO

C. B. COLMORE, Bishop

Mutual Benefit Society in Ponce

A MUTUAL BENEFIT society has been organized in the Ponce parish under the name of Holy Trinity Friendly Society. It provides for the colored folk an assurance of help in time of sickness or death, and also brings them together monthly for social intercourse.

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CANADA

News of the Various Dioceses

Diocese of Ontario

THE ACCEPTANCE of the resignation of Bishop Thornloe of Algoma was refused at a meeting of the House of Bishops for the Province of Ontario, held in Kingston, Jan. 21st. It may be remembered that at the recent meeting of the Ottawa diocesan synod, Bishop Thornloe was elected Bishop of Ottawa. In the first instance he declined, but after some days given to consideration and under strong pressure from the synod he accepted. The diocese of Ottawa will now take steps for the election of another Bishop. The Bishops of Huron, Toronto, Niagara, Ontario, and Kingston were present at the meeting of the House of Bishops.—A HANDSOME silver salver was presented to Mrs. Bidwell, wife of the Bishop, by the members of the mothers' meeting in St. George's, Kingston, on January 14th.—CANON FITZGERALD of St. Paul's, Kingston, has declined the offer of a parish in England, made to him recently.

THERE WILL be no meeting of the diocesan synod this year, owing to the war. As there was not much business of importance to bring before the synod, it is worth while to save the large sum of money which the meeting costs.—THE WEEK of prayer, held the first week in January in Brockville, was very successful. At the second series of prayer meetings in St. Paul's, Brockville, the building was crowded and many were unable to get in.—THE WOMAN'S AUXILIARY branch of St. George's Cathedral, Kingston, showed their esteem for Canon Grout by making him a presentation at the beginning of the year.—BISHOP BIDWELL, preaching in St. George's Cathedral, January 3rd, on "National Righteousness," with reference to the war pointed out some of the flaws in our national life to be repented and got rid of.

Diocese of Huron

THE VEN. ARCHDEACON RICHARDSON gave some interesting facts as to the growth of the Anglican Church in the diocese on the occasion of the dedication of the new mission church in connection with St. James' parish, London, under the name of the Church of the Epiphany. Bishop Williams gave an address, congratulating all concerned in the new building on the speed with which it had been put up and the excellence of all the equipment. Students from Huron College will conduct the services in the mission during the winter.—A FAREWELL service was conducted in St. John's Church, St. Thomas, for the young men of the parish going off with the second contingent.

Diocese of Toronto

THE SPEAKERS at the annual supper of the Anglican branch of the Laymen's Missionary Movement, held in St. John's parish house, January 26th, were Canon Gould, the Rev. E. H. Shortt, on work in Japan, and Mr. L. A. Hamilton.—THE NEW lecturer on Church History in Trinity College, Toronto, the Rev. H. S. Carlton Morris, has arrived and begun his work. He is a graduate of Keble College, Oxford, and is said to be an unusually eloquent preacher.—AT A MEETING of the Church of England Association in St. Clement's school house, January 18th, Bishop Sweeny gave an address illustrated by lantern slides, on "A visit to our Canadian mission fields."

AT THE meeting of St. Simon's branch of the Woman's Auxiliary for January, Bishop Sweeny was celebrant at the morning Communion. The Bishop in his address referred to the death of Mrs. McNab, wife of Canon

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McNab of St. Alban's Cathedral, Toronto, paying a high tribute to her Christian character. An unusual number of missionaries on furlough were present at the meeting, three from Japan, and Miss Strickland from India. St. Simon's Junior Woman's Auxiliary sent money to a missionary in Japan to buy a bicycle.—A MEETING of the Woman's Auxiliary missionary institute took place in the Bishop Strachan School, Toronto, January 19th, lasting till the end of the 22nd. A number of addresses were given on missionary subjects.—A LECTURE was given in St. Anne's parish hall, Toronto, January 11th, by Canon Starr of Kingston, just returned from the seat of war, on "Impressions from behind the Trenches."

Diocese of Columbia

BISHOP ROPER gave an address at the public service of intercession, held in the Royal Victoria Theatre, Victoria, January 3rd. He also pronounced the benediction. The Very Rev. Dean Doull, Bishop-elect of Kootenay, also took part.

A RESOLUTION was passed at the meeting of the Southern deanery at Victoria, January 5th, congratulating Dean Doull upon his election by the Synod of Kootenay to be the first Bishop of that diocese. The Primate of all Canada has appointed St. Matthias' Day, February 26th, for the consecration of the Bishop of Kootenay. The service will be held in Christ Church Cathedral, Victoria. Bishop Roper held an ordination in the Cathedral, January 6th. The rector of Ladysmith, the Rev. F. Stephenson, was the preacher.

Diocese of Ottawa

AT THE January board meeting of the Woman's Auxiliary in Ottawa, it was announced that their beloved officer, the late Caroline Greene, had made a bequest of \$500 to the Auxiliary to be used as the diocesan executive saw fit for work in the Canadian Northwest. It will be used for the erection of the Pas church, and Woman's Auxiliary members will have an opportunity to contribute to this object as a memorial to Mrs. Greene.

Diocese of Quebec

AN INTERESTING lecture was given in the parish room of St. Matthew's, Quebec, January 13th, on "The Scott Antarctic Expedition."—A PORTRAIT of the late Bishop Dunn, painted by a well-known Canadian painter, Mr. Harris, is, by resolution of the diocesan synod, to be hung in the Bishop's study at "Bishopthorpe," Quebec. The portraits of the four former Bishops of the diocese are already hung there.

THERE WAS a Church parade at Trinity Church, Quebec, January 10th, when a part of the Twenty-fourth Battalion of the Second Contingent marched to the service there.—FOR MANY YEARS there have not been such large numbers present at the meetings during the week of prayer as in the city parishes in Quebec this year.

Diocese of Edmonton

THE FIRST visit paid to Emmanuel Church, Wetaskiwin, by Bishop Gray since his consecration last spring was on the occasion of his recent induction of the rector, the Rev. J. H. Sheppard. The Bishop was celebrant at the Communion and preached at the various services during the day, at which there were large congregations.

Diocese of Niagara

A PRACTICAL address on "How to win the Boy and the Man" was given at the deanery

Sunday school association meeting, in the parish hall of All Saints' Church, Hamilton, January 14th.—THE CHURCH at Cayuga has made a generous donation of flour to the Belgians.

AT THE all-day meeting of the Woman's Auxiliary of the Church of the Ascension, Hamilton, January 6th, an address was given at the afternoon session, by the Rev. Canon Gould, general secretary of the Missionary Society, his subject being "The War and Missions." Bishop Clark presided at the noon-day devotional meeting and gave the address.

Diocese of Saskatchewan

THE SERVICES in Prince Albert on the Day of Intercession, for contrition and thanksgiving, were largely attended. Among the subjects set forth for silent prayer were: The Church and Nation; our allies; our enemies; our sailors and soldiers; the King and all in high places.

Diocese of Calgary

THE YEAR'S report of St. Cyprian's Church, Calgary, is extremely encouraging. There has been a large increase in the attendance at the various services, and in the number of communicants. In addition, all the parish activities are in a flourishing condition.

The Magazines

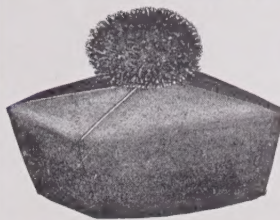
"WHITMAN in Whitman's Land" is discussed by Mr. Herman Scheffauer in the January *Fortnightly*. "Somehow this shaggy, thunderous phenomenon of literature, with all its pristine force, crudeness, and untrammelled emotion, its lofty, eager stressfulness in living, loving, and laboring, as well as its gigantic greed for fraternity and the greatness of the Republic, has missed its mark in America." The author finds an explanation of this in the fact that the democracy which Whitman glorified no longer exists. Yet "the voice that lives in 'Leaves of Grass' will never grow dumb, that tremendous inward fire will, in spite of all its soot and slang, burn on until, with changing conditions, the proper time arrive wherein the stalwart human bard may become a beacon at which men may kindle many torches."—IN "The War in its Effect on Work and Wages," Mr. J. A. Hobson concludes that if the distribution of wealth at the close of the war should be left to the ordinary play of economic forces, terrible privations would be inflicted upon many through reduced money wages, unemployment or short time, enhanced prices of food and increased taxation. "The prevention of these evils must involve drastic interference of various kinds with the 'ordinary play of economic forces,' interferences which must involve considerable pecuniary sacrifices among the better-to-do classes, reducing the share of the diminished volume of wealth which they will be able to enjoy, so as to safeguard the vital strength and industrial efficiency of the lower grades of workers."

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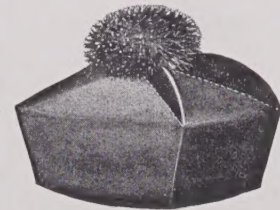
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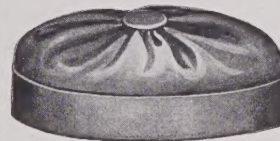
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